

# Central-Blatt and Social Justice

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## Have We a "Proletarian" Problem?

The term "proletarian" has a foreign sound for American ears. It is quite generally assumed to apply to European conditions or to be part of the stock in trade of a Marxian agitator endeavoring to stir up the workers against their employers. In fact, the term "proletarian" seems so inapplicable to conditions existing in our country that translators of papal encyclicals avoid its use even when the Pope speaks precisely of proletarians and the proletariat. They employ instead terms such as "wage earners" and "workers". These words have, in the premises, a neutral meaning; they merely indicate there are men whose income and sustenance is derived from the work they perform for their employers. Both suggest economic categories, corresponding to "capitalist" and "employer." Obviously, however, the expression "proletarian" designates more than an economic category; it connotes something originating in a sphere other than the economic. The terms proletarian and proletariat belong to the social nomenclature. Undoubtedly there attaches to them a connotation of social criticism, of protest, of accusation. For many they have the ring of a battle-cry—and very often they are used as such in the class struggle.

Roughly speaking, the term was accepted into European languages since the Industrial Revolution. It came into frequent use once Karl Marx had popularized it. Even as late as the middle of the 19th century English economists spoke of the workers as "the laboring poor," a term coined and applied in the 18th century. Laboring poor implied people so necessitous that they must earn their living by humbly—as becomes a poor man—offering their labor to those who have need of it. The term laboring poor indicates the conditions characteristic of a period of transition, one in which it is not yet "normal" that work be thought of as wage-work, a period in which the once traditional combination of property and labor begins to vanish and the propertyless, in increasing numbers, make a living by renting their services out to those who own the means of production but are unable to operate them alone.

The term laboring poor belongs to the social

nomenclature of a decaying economic and social system. It is used by the upper class, and is, therefore, not of the workers, but an "outside" term as it were. It is highly significant that the word proletarian also makes its appearance first as an "outside" term: bourgeois economists and other writers of the same class begin to apply it to factory- and mine-workers, to miserable masses huddled in mills and their environs. Apparently "Laboring poor" was no longer an adequate term. This early generation of industrial workers and farm-laborers lacked the former personal relationship with and submission to the master who supplied their daily bread; they were merely a mass, crowded into mills and factories, mere hands in the eyes of their "employer," and therefore deprived even of the characteristics of the laboring poor. The poor somehow "belonged" to the social structure of their age; the miserable crowd, concentrated around the developing factory, apparently did not. They were not, as the laboring poor had been, objects of charitable support and such aid as might come from state or municipal institutions; rather they were an object demanding attention of the police and the militia, the courts and those concerned with criticism of the new industrial age.

They were termed proletarians before they themselves were articulate. But once they became articulate, they proclaimed their protest by accepting the term and making it a mark of distinction and comradeship in their struggle. In time the word comes to signify that class-consciousness is developing and the war between the classes is in the making. On hearing it, the other social classes sense the sound of marching labor battalions, a menace. Consequently they dislike it and refrain from using it. But the term exists, and evolves its own dynamics. Bolshevism proves the tremendous reality of a word such as this. Observing the devastating power the term proletariat demonstrated in Russia, one begins to realize that a word is more than a "flatus vocis," an artificial mark to indicate something. It becomes a living being, a "logos." It gains power over human thought and the human will, power for either good or evil.

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The word proletarian is of ancient Roman origin. Its roots are "pro" and "alere"—to

rear, bring up, somebody. A "proletarius" was an offspring of a free Roman citizen who had no "familia"—who held no land. He was a free citizen by reason of his origin from a freeman, not on account of possessing or not possessing property in land. Beneath the "proletarii" were the slaves; as such they were themselves property ("mancipium"), but they could not own property. The "proletarius" could, legally, own property, but actually he had none, at least he possessed no land. This gave him his peculiar qualification which the word "proletarius" expressed. Members of this group were tradesmen, small retailers, peddlers, etc.; the military regulation of Servius Tullius (sixth century B.C.) ranks them as a particular, last, class in the army: they were employed as carriers, foragers, members of the band, and so on. Only in cases of emergency were they provided with arms and permitted to render military service, whereas the Roman peasants formed the legions which were, in fact, what the "yeomanry regiments" were originally in England. In Rome's Imperial age the word gradually suffered the loss of its original meaning; the significance of common, vulgar, belonging to a low class of the population, came to be attached to it. The classicism of the 18th century revived its original use, and the educated groups took it up anew. Once the industrial worker had appeared on the scene, it was applied to him. Since he was made articulate, and became articulate, he made it his own. And there it was, and it grew to be so vital that even papal encyclicals, the wording of which is always conservative and cautious, have accepted it. Popes would not have added it to their vocabulary if it were nothing more than a 'war cry.' The words proletarian and proletariat must have an objective meaning, or rather they must indicate an objective socioeconomic reality. What is this reality?

The original meaning of the Roman word points the way to an understanding of the problem. The Roman "proletarius" was a free citizen, who had no part in the economic wealth of the age,—landed property. The same applies to the modern proletarian: he is a free citizen but he has no share in the means of production of our period: he possesses no capital. The Roman "proletarius" was originally obliged to render services to others; another feature of his existence the modern proletarian shares with him. It is in the Imperial era the comparison becomes less perfect: the proletarians of the Roman Empire became a public nuisance, drawing on the resources of the State and the generosity of the Emperors; they demanded "panem et circenses," bread and circus performances, and it was imperative their demands should be satisfied, lest they resort to riots and other serious disturbances. The modern proletarian, far from being a social parasite, furnishes the labor, the manual skill

and intelligence demanded by the high-g geared production of the present; the decades of modern industrialism have offered him nothing more than the "panem", the bare necessities of life; and even in our present-day society proletarian groups exist on the very borderline indicated by a bare existence-wage.

To summarize: the modern proletarian enjoys full civic rights,—he is neither a slave nor a bondman; before the law he is the equal of any other man. He may live as he pleases, take a job or leave it, select where and for whom he wishes to work, provided the particular employer will have his services. He may choose his own trade. Legally he enjoys a freedom greater than that granted the members of higher social groups in times gone by. But legal freedom, important as it is, is not all-inclusive. Certain prerequisites must be fulfilled before a man can make unlimited use of his right to liberty. It is precisely here that the laboring man is placed in his particular predicament. He lacks the economic foundation of self-support, since he has nothing. Under the individualistic rules of the game as played by modern society he must provide for himself by offering marketable services. His sole marketable commodity is his physical strength and the skill he has acquired. He offers them on the labor market, and if his services are accepted he becomes a wage-earner.

(To be concluded)

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All the schemes for reform of the present state of things seem to me to involve some of the factors which brought John Law's, 1681-1729, great financial experiment in France, 1710-1720, to ruin in spite of his being able to establish a Royal Bank with much power of control over currency and credit. Do what he would Law could not prevent prices of necessities and commodities rising to ruinous heights; nor could he maintain public confidence in his paper currency. In 1720 the vast fabric of false credit fell to the ground and almost overthrew the French Government, ruining tens of thousands of families.

I am told that modern schemes of reform would avoid these dangers by means of controlled "just price," and it may be so, I am not competent to decide. But Law's experiment is history, and I for one cannot disregard it. At the very least it deserves consideration, yet I have never seen any allusion to it.<sup>1)</sup>

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<sup>1)</sup> We have on several occasions spoken of Law and his schemes.

<sup>2)</sup> *Catholic Herald*, London, Aug. 14, 1936.

## New Deals, Past and Present

(XXIX)

The "socialized church," from which so much was hoped and expected a quarter of a century ago, has again undergone the experience of travail. As a result, the United Christian Council for Democracy, "the first radical religious front in this country," has come into being. One of its chief purposes is "to bring together for education and united action those in all Christian churches who are concerned with their failure to express the social imperatives inherent in the Christian religion."<sup>1</sup>)

A goal, not impossible of attainment. But even should the hope to establish this "real united front," as the new movement is called in the *Social Questions Bulletin*, come true, we doubt the ability of its promoters to induce the mass of our people to accept and practice the basic principles professed by the United Christian Council. Many will be eager to "reject the profit-seeking economy—with its private ownership of the things upon which the lives of all depend"; the tide is running in this direction. We incline to the belief, on the other hand, that to give up "the capitalistic way of life" will not prove quite so popular. What the people want is rather more, and not less of this "way of life." Christianity has been unpopular for more than a hundred years because of the obstacles the Christian way of life opposes to the tenets and practices of Liberalism, whether expressed in religious, ethical, political or economic doctrine and practice. It is Liberalism proposed the way now to be renounced. The very conditions that gave rise to the Council's declaration, they were moved to establish a canon of principles "by the joint compulsion of the desperate needs of human society and the inescapable demand of the Christian faith and hope," prove the extent to which the false doctrines have succeeded to establish themselves in the Christian world in the course of the 18. and 19. centuries.

They had for their promoters during that time governments, sects, schools of thought, the bourgeoisie of all countries, and ultimately the radical forces. Not infrequently these forces united in a frontal attack on Christianity, while they were always engaged in undermining Christian doctrines and standards of conduct, condemned by them as antiliberal and opposed to progress. Liberal and progress were words to conjure men with while they were in vogue. Similarly, the term, "democracy," cleverly misapplied by the Communists to a condition of affairs to which the Greeks of old applied the term ochlokraty, mob rule, is now being popularized by Radicals, Progressives, and Liberals both here and abroad. The United Christian Council for Democracy is a case in

point, while the attacks on the Catholic Church, fiercely denounced as an ally of Fascism by the *Social Questions Bulletin*, show to what extent even today, in face of what the Council calls "the desperate need of human society," Christianity is hamstrung both by its enemies and some of those who pretend to be its friends.

It is this phenomenon, an emanation of modern times, and too little understood, we believe, has prevented the Church to exercise greater influence favorable to the fourth estate—the working masses of the modern world. Even Catholics fall into the error of thinking the Church remiss in this respect, because they fail to perceive the unwillingness of European governments, the members of the bourgeoisie, and before all, the intellectuals and intellectualists—and these the philosophy of the 18. century produced in numbers—to accept, or even listen to the counsels of the Church. They were, one and all, bent, at least at times, on opposing her, weakening or even destroying her influence, driving her into the sanctuary, which meant exclusion from public life and prevention of the exercise of her influence on social thought and legislation in favor of the masses. Whenever she dared to raise her voice, the Church was accused of being in politics and of wishing to further her own ends, attain to power, to crush, ultimately, liberty, self-government, and what not. These accusations were advanced by liberal statesmen, professing the principle that the State should be supreme in all things, by politicians, the liberal bourgeoisie, and their helpmates: journalists and publicists of every grade and shade of color.

The statement regarding "The Vatican's United Front," printed in the *Social Questions Bulletin* for January, is merely another allegation of the kind referred to. The Methodist organ accuses the Vatican of attempting "to create a religious united front against Communism as a part of an offensive against democracy."<sup>2</sup>) In confirmation of this and other similar outrageous declarations, the *Bulletin* quotes the *Christian Century*: "Sensible Protestants will have nothing to do with the Pope's furious onslaught on Communism until the false issues it presents are clarified. And when they are clarified, it will be more certain that they can have nothing to do with it."<sup>3</sup>) Back of these statements lurks the idea, fostered assiduously by Communists and their liberal and progressive pacemakers everywhere, that the Vatican is opposing Communism not merely for Fascism's sake, but also with sinister political purposes in mind. Running true to the more than hundred year old form, the *Bulletin* uncovers, to its own satisfaction, of course, the Vatican's ingenious scheme. Because the counterattack on the campaign of godlessness and its foster-mother, Communism, is said to have been en-

<sup>1</sup>) *The Social Questions Bulletin*. The Methodist Fed. for Social Service, Jan., 1937, p. 1.

<sup>2</sup>) Do., <sup>3</sup>) Loc. cit., p. 4.

trusted to the Sacred Congregation of Extraordinary Ecclesiastical Affairs, "it is plain [to the editor of the *Bulletin*] that in this 'religious' campaign against Communism the Vatican is acting politically." These attempts to mislead the public mind regarding the attitude of the Church towards Communism on the one hand and Fascism on the other have succeeded in clouding the issue to a considerable extent. Even some Catholics are led to assume a false attitude regarding these problems; witness their statements in the press. They side with the so-called Spanish Government and the United Front, as against the 'rebels' and General Franco, despite all evidence out of Spain that Madrid is in the power of a Commune and Barcelona in the hands of Anarchists. A letter, favorable to the "Government," refused by *America* but accepted by the *Nation*, has for its author the publisher of a daily newspaper in an eastern city, who demanded a hearing on the subject as a Catholic!

We have dwelt on these developments at some length, because they are characteristic of the opposition the Church has encountered on every hand for so long. She was, all too frequently, not sure of her own children; it is a sad and significant fact, quite generally overlooked by American Catholics: In France, Germany, Austria and Italy, and to an extent also in Spain, the intellectuals were, although nominally Catholics, in the liberal, anti-clerical camp while Liberalism was traveling towards its zenith. Carl Ernst Jarcke, a former professor of law in the University of Berlin, one of a group of distinguished converts of a hundred years ago, declares the fundamental ingredients of the literary physiognomy of Vienna at that time to have consisted in "the tendency to every kind of indulgence and dislike of serious and profounder intellectual labor; deep-rooted hate of the educated for the religion of their fathers, because of its too frequent reminders of eternity and because it would not permit certain enjoyments . . . This resulted in hatred of the clergy, faithful to the obligations of their vocation; contempt for any of the members who proved amenable to the spirit of the time." In addition, Jarcke, one of the brightest minds of his days, thought the people he spoke of were childishly given to exult in everything new, "even when terrible evil threatens as an immediate concomitant."<sup>4</sup>)

What is here said of Vienna, applied also to the capitals of other European States at that time. Even those parts of the continent in the Western Hemisphere, subject to the influence of continental Europe and the Liberalism to which it professed, were under the spell of the prevalent doctrines. The confessions of Eusebio Guit  ras, born at Matanzas, Cuba, of Spanish parents, are revealing in this regard. He

<sup>4</sup>) Conf. his "Prinzipienfragen." Vol. 4, collected works. Paderborn, 1854, p. 530.

writes: "When I married, the priest seemed despicable to me; and when my first children were born, I feel convinced that I took them to the baptismal font rather with the idea of complying with a general custom than of consecrating them according to divine precept; if anything interested me in this ceremony it was the fact of its being performed with water which I had myself brought from the river Jordan. When I was in the Holy Land, it did not even occur to me to confess and receive Holy Communion at the places in which my Lord had suffered and died for me."<sup>5</sup>)

While this Cuban speaks of the prevalence of widespread indifferentism throughout the environment in which he moved in his youth, outspoken atheism was also rampant. Both were, however, the privilege of the *esprits forts*. Religion was desirable for women, children, and, before all, the working poor. Voltaire did not desire they should participate in the destruction of the Church: "No one has ever raised the demand," he wrote Diderot on September 25, 1762, "to enlighten cobblers and servants." "It is not a question," he declared, to d'Alembert on January 9, 1765, "of preventing our footmen to attend mass or a sermon." Philosophy, Voltaire repeated on more occasions than one, was not for the common, to whom he refers as "the canine rabble." "We shall have a new heaven and a new world soon," this "missioner of truth" assured his friends; "I mean, for decent people; because as far as the rabble is concerned, the most foolish heaven and the most foolish world is exactly what they need."<sup>6</sup>)

Eventually the new masses found their apostles of unbelief, among them Feuerbach, to name the one whose ideas are fundamental to the antireligious views of Karl Marx. They were the more acceptable to those whom Voltaire had called the canaille, because they knew their exploiters thought religion a soporific useful to their interests. Heinrich Heine came to see the inconsistency of the attitude of those, called by him "fanatical monks of Atheism, Grand Inquisitors of Unbelief." "As long as such doctrines were the secret of an aristocracy of intellectuals and were discussed in a select coterie language which the waiters, standing in back of our chairs while we blasphemed during our *petits soupers*, could not understand—I too belonged to the *esprits forts*. But once I became aware . . . that lowbrow journeymen, shoemakers and tailors had the audacity to deny the existence of God in their uncouth language—when atheism began to smell of cheese, whiskey and tobacco: it was then my eyes were opened and what my mind had not grasped I was made aware of by my sense of smell, through the un-

<sup>5</sup>) Quoted in "Brief Sketch of the Life of Eusebio Guit  ras," a preface to Rudo Ensayo, publ. by Am. Cath. Hist. Society, p. 103.

<sup>6</sup>) Strauss, Voltaire, 3., 1872, p. 331.

comfortable feeling of disgust. Thank God, my atheism thus came to an end.”<sup>7)</sup>

But the atheism so long fostered by philosophers and intellectuals has persevered, resulting in the verification of the proverb that “the whole fish spoils once the head is rotten.” Voltaire’s “new world” for the bourgeoisie is now being shaped by the Communists for the proletariat, who are quite willing to leave to them the “new heaven” of the philosophers. And well might Heine fear the results of the blasphemous symposia to which he refers. The Communists have now inaugurated a worldwide campaign for the purpose of eliminating religion. “Religion forms an obstacle to the passions of the masses,” Bishop M. D’Herbigny, known for his intimate knowledge of Russian affairs, remarks, “and to the cold tyranny of the terrorist . . . The Militant Godless are charged with this liquidation. They should have it definitely completed for 1937. But Communism aims at conquering the whole world; the anti-religious struggle must, therefore, be extended to the whole world.”<sup>8)</sup>

With these foreboding conditions in mind, Pope Pius XI., in the Encyclical on the “Sacred Heart and World Distress,” declares it to be necessary “that without faltering we ‘get up a wall for the house of Israel,’ that we likewise unite all our forces . . . For in this conflict there is really question of the fundamental problem of the universe and of the most important decision proposed to man’s free will. For God or against God, this once more is the alternative that shall decide the destinies of all mankind in politics, in finance, in morals, in the sciences and arts, in the state, in civil and domestic society.”<sup>9)</sup> Although the horrors of the Spanish Commune have underscored these sentences in blood, the world, on its part, has not heeded the warning; Liberals and Progressives attack the Church even because of her attitude towards Communism. “To judge by recent announcements,” the *Nation* wrote late in the summer of last year, “the Catholic Church is now preparing to turn that power (an alleged tremendous vested interest in money and influence), as it has never done before, to the task of combatting ‘Communism.’ We have had more than enough proof that Communism in this context means liberty of conscience, nothing more or less.”<sup>10)</sup> Addressing himself to the Pope on December 23. last, Bruce Bliven, editor of the *New Republic*, calls the worldwide crusade against Communism “a serious blunder.” “The essential division in the world today,” he tells Pius XI., “is between the fascist dictatorships and the democracies . . . your church . . . has ranged itself on the wrong side.”<sup>11)</sup>

7) Geständnisse. Geschrieben i. Winter 1853-54. Any edition of the complete works.

8) Herbigny, *Militant Atheism*, London, 1933, p. 12.

9) Loc. cit., N. C. W. C. ed., p. 10.

10) Loc. cit., Sept. 12, 1936, p. 294.

11) Quoted in *S. Q. Bulletin* ut supra.

Not infrequently these monitors attempt to draw Catholics into the sphere dominated by the ideas professed by them. The *Christian Century* dares even include us in the advice: “Let all good Americans—Protestant, Catholic, and Jewish—stay out of the Vatican campaign” [against Communism]! Thus are the efforts of the Rationalists of the 18. and the Liberals of the 19. century, to induce Catholics to adopt and promote their doctrines and policies, repeated. History records how disastrous were the results suffered by religion and the Church because all too many Catholics in places high and low permitted themselves to be led astray. It must not be again.

Let the present generation of Catholics remember that the “desperate needs of human society,” of which the Methodist organ speaks, are in no small measure due to the denial of God and His Christ, and what results from this denial, hatred of the Church and, in consequence, a weakening of her influence on men and conditions. The Social History of the last hundred years were not the ugly record of man’s inhumanity to man, we know it to be, had the Church not been shackled by Governments and hampered by the enmity of individuals and political parties, while the indifference, and worse, of so many of her own children was more than a drag merely on her efforts to restore all things in Christ.

F. P. KENKEL

### Successful Co-operation Requires Educational Work

“In order to obtain a better and more direct market for all products of the farm, and to eliminate unnecessary expense in buying supplies, we have organized the Farmers Educational and Co-operative State Union of Nebraska,” reads the preamble to the constitution and by-laws of the Farmers Union of Nebraska, adopted when the state organization was formed in December, 1913.

Although the Farmers Union of Nebraska has adopted many political proposals not related to Co-operation, and some even contradictory to Co-operation, it has adhered to the co-operative declaration in its preamble with remarkable fidelity, and with increasing emphasis upon Co-operation as the years have passed. It is probably not an exaggeration to say that no farm organization, or state unit of a farm organization, has held more consistently to a co-operative program than the Farmers Union of Nebraska.

The Farmers Educational and Co-operative Union of America, the national organization, originated in Rains County, Texas, in 1902. It spread rapidly through the Southern states. In its early years, the program of the national or-

ganization was to bring enough farmers together to be able to hold farm products for specified prices. The Farmers Union was one of the first organizations to try this price-fixing plan. It succeeded no better in fixing prices for farm products than other organizations that have tried it since.

When the Farmers Union was introduced into Nebraska in 1911 by O. F. Dornblaser of Texas, national organizer, Nebraska farmers seized upon it as primarily a vehicle for the promotion of co-operative selling and buying. The organization in this state became almost at once a sort of organization society for the promotion of co-operatives.

In the preceding articles of this series, I have told of the co-operatives promoted by the Farmers Union of Nebraska. It has been responsible for the organization of about 250 co-operative elevator associations; 200 co-operative stores; 100 co-operative oil associations; six co-operative creameries of the centralized type; a terminal grain-selling agency; three livestock commission agencies; a co-operative wholesale; three mutual insurance companies, and miscellaneous other co-operatives, such as cream stations, shipping associations, trucking associations, and credit unions.

While Co-operation has been the chief means advocated and employed by the Farmers Union of Nebraska to bring about better economic conditions for farmers, the organization has also been active in seeking to prevent and repeal legislation injurious to agriculture, and to secure legislation favorable to agriculture. Legislative efforts have been especially valuable in clearing the way for Co-operation. This includes the securing of the enactment of the co-operative laws of the state.

Neighborhood locals are the basis of the Farmers Union organization. A local may be formed by 15 or more dues-paying members. Farmers' wives and minor members of their families are admitted free. The locals are social and educational units, where the members become acquainted with each other, and where they discuss farm problems, the principles of Co-operation, and the operation of their co-operatives. Invariably we find the greatest development of co-operative spirit and the best co-operative morale where the locals meet most regularly.

In the earlier days, as noted in a preceding article, the locals were used largely for business purposes—to take orders for goods, arrange for livestock shipments, etc.—but these business functions have now been transferred almost wholly to local co-operative associations. Now that the members transact their co-operative business through their associations, it is harder to keep the locals alive and active.

Next above the locals are the County Unions. A County Union may be formed by five or more

locals in a county. The County Unions hold quarterly conventions, which serve as a clearing house for the discussion and consideration of all matters with which the Farmers Union deals.

All the members of the Farmers Union in the state constitute the State Union. They are represented in the annual state convention by one delegate from each local, and one delegate and the legislative committeeman from each County Union. The state convention elects the state president, a full-time executive, and the members of the State Union Board of seven directors. The state secretary, organizer and educational director, editor, and other employees of the State Union are chosen by the president and the board of directors.

The state is divided into seven districts for the election of State Union directors. Two conventions a year, for conference purposes, are held in each of these seven districts. These conventions consist of delegates from the local and county organizations. They are also attended by many members who are not delegates.

The Farmers Union of Nebraska was a part of the National Farmers Union from the time the state branch of the Union was organized until 1934. Because of dissatisfaction with the exclusively political program of the National Union and the lack of attention to Co-operation, the Nebraska Union did not pay National dues for the years 1934 and 1935. However, Nebraska returned to the National fold in 1936, and is now gratified to see the National Union giving greater attention to Co-operation.

The Farmers Union of Nebraska not only promotes new co-operatives, and helps to organize them, but continually carries on educational work to give a sound understanding of the principles of Co-operation, and to create co-operative spirit and build co-operative morale. This is accomplished through discussions in local, county, and district meetings; by speakers who attend these meetings, and picnics held in the summer months, and through the *Nebraska Union Farmer*, the official organ of the Farmers Union of Nebraska, which is sent to all members.

Beginning two years ago, the State Union is now holding one-week co-operative institutes, or schools, in the summer. One of these schools was held in the summer of 1935, and three in the summer of 1936. A youth movement has also been organized. This consists of junior locals, in connection with the senior locals, and of contest work leading to a free trip to the state convention for one boy and one girl in each county.

Not the least of the educational work of the State Union is carried on through the Farmers Union Auditing Department. This department furnishes auditing service for co-operatives. But it does more than merely audit books and

accounts and prepare statements. It also urges strict adherence to co-operative principles and practices. Local co-operatives are urged to sell and buy through the central co-operatives of the movement in order to develop economic power against trusts and combines.

In addition to adhering to the three cardinal principles of Co-operation—one vote per shareholder, limited interest on shares, and division of the profits, or savings, on the basis of patronage—the Auditing Department urges associations to adhere strictly to the practices that bring success. These include buying and selling for cash; following the market prices; avoiding overexpansion; membership renewal, and federation with other associations for selling and buying.

As related in the opening article of this series, many co-operative associations that do not provide for membership renewal become affected with what we call "dry rot"—a declining number of shareholders, an increasing proportion of whom are no longer active. Our Auditing Department is constantly urging membership renewal as a preventive of and cure for this condition. Membership renewal consists of making patronage refunds to all patrons, and crediting those of non-shareholder patrons on shares; reducing the size of the shares to a low denomination—\$10 or \$25—so that patrons may earn their way in more easily, and taking up the shares of inactive and absentee shareholders. To make it easier to take up shares in this way, associations are constantly urged to keep their interest on shares down to 5% or less.

What we have in the Farmers Union of Nebraska is a promotive and educational organization maintained by the dues—\$2.60 a year—of the members of the Farmers Union. Although our co-operatives are organized to restrict their shareholders to Farmers Union members, and to pay patronage refunds only to paid-up members of the Farmers Union, we find that the number of members of the Farmers Union is only about one-third the number of shareholders, members, and policyholders of our Farmers Union co-operatives in the state.

It is estimated that the number of co-operators related to our movement in Nebraska is 45,000 to 50,000, but the membership of the Farmers Union of Nebraska for 1936 was only 14,652. This means that only about one-third of the co-operators are supporting the educational and promotive work responsible for the existence and success of the movement—for without educational work no co-operative movement has ever succeeded, or can succeed. It also means that only one-third of the co-operators in our movement are in touch with the educational work of the State Union through the locals and by receiving the *Nebraska Union Farmer*.

An organization with individual dues was perfectly logical when the Farmers Union of Nebraska was organized. There was no other way then by which funds for educational work could be obtained. But now that we have a large movement, with numerous co-operative associations of various kinds, it seems more logical to have the co-operatives support the educational work—the plan that is quite universal in Europe.

The change from individual dues to assessments on the co-operatives as a means of supporting the promotive and educational work could be made without changing the structure of the organization. The locals would be retained for social contact and discussion groups. They would correspond exactly to the guilds in the British movement. Each shareholder and member of a co-operative supporting the educational work would be considered a member of the Farmers Union and receive the *Nebraska Union Farmer*. This plan would spread the cost of the educational work more equitably, and would extend the work to three times as many people.

This proposed new basis is now under discussion. It may not be adopted soon. It should not be adopted until all understand it, and a vast majority favor it. But it seems quite certain that the necessity of a more equitable distribution of the cost of the educational and promotional work, and of reaching and keeping in contact with all the co-operators in the movement, will sooner or later bring about the change.

This story of Co-operation among the members of the Farmers Union of Nebraska has been told at the request of Editor Kenkel of this magazine. It has been told not to boast of our accomplishments, or to give publicity to our organization, but to help and encourage others to help themselves by Co-operation. I certainly appreciate the opportunity that has so generously been accorded me to present the story to so thoughtful a group of people as constitute the readers of *Central-Blatt and Social Justice*.

L. S. HERRON

For we must make no mistake about this: the left, whether red, pink, or Liberal, is a deadly enemy of Christianity and European culture. To Catholicism it is a worse enemy than the right, because, though it may be possible to establish social justice in an authoritarian régime, it may be impossible to re-establish culture and religion once they have been destroyed by the left. And leftism, whatever its color, disorganizes all society through giving people desires that can never be realized under any régime.

*Colosseum*<sup>1)</sup>

<sup>1)</sup> Editorial. Dec. 1936, p. 249-50.

## An Opposite View

A great deal of what has been written in the course of the past two years on the sharecroppers of the South was produced by uninformed hack-writers or individuals working hand in glove with the suspect originators of the Tenants' Union organized in Arkansas. The very fact emphasized in newspaper reports that white and colored tenants and sharecroppers were cooperating for a common purpose points to the presence of influences not developed on Arkansas' soil. Of all men, the poor white of the South are least inclined to make common cause with the Negro, and the colored man, on his part, despises the 'poor white trash.'

Infusion of an extraneous spirit resulted in a meeting held at Paris in the state named, called by a preacher, acting as a screen for the real movers of the scheme. The occasion was attended by a group of coal miners, some tenants and small farmers, all of them victims of unemployment, drouth and low cotton prices. We knew of the meeting prior to the event and ultimately learned that its zodiacal sign was the star, sickle and hammer! Mena is not so far distant from Paris!<sup>1)</sup>

None of the polemically inclined newfound friends of the sharecroppers—among them Catholic editors who could not have defined the term 'cotton chopping', had they been asked to do so—have had a word to say about the fundamental need of all cotton growers—an adequate price for the product of their fields. But, whether owner, tenant or sharecropper, the welfare of the cotton grower is determined largely by what he receives for his cotton and what he pays for the wares he needs must purchase, goods produced by monopolies sheltered behind tariff walls and made dear by much handling. When the raw product just out of the field brought 4½, 5 and 6 cents a pound, while the price of manufactured goods had declined but little in comparison, it was not the sharecropper alone, but also the cotton farmer and planter who had little or more often nothing left after the crop had been sold. However poor his fare and living, the sharecropper consumed as much as or more than his share of the cotton was worth. Landowners suffered similarly, with this difference: they owed both the bank and the storekeeper money. One of our members in Arkansas, at one time a more than merely prosperous storekeeper and farmer, advanced \$72,000 in credit to his neighbors in the belief they would be able to overcome the disastrous effects of floods, droughts, and low-priced cotton by "making a good crop." His hope came to naught and he died a poor man.

The essential need of all staple-crop farmers

<sup>1)</sup> Since this was written, David Fowler, president of the Mine Workers of the district, and personal representative of John Lewis, U. M. W. of America, charged the Southern Tenant Farmers' Union with Communism.

was stated well years ago by the Commission on Country Life to be as follows:

"When an entire region or industry is not financially prosperous, it is impossible, of course, to develop the best personal and community ideals. In the cotton-growing states, for example, *the greatest social and mental development has been apparent in the years of high prices for cotton.*"<sup>2)</sup>

This statement we saw verified in Arkansas during the war period, when high cotton prices were evident also in the raiment and homes of tenants and sharecroppers. Nevertheless, we do not contend the price of cotton to constitute the only factor responsible for the poverty of the South or the deplorable condition of its tenantry of different grades. There are other, and serious aspects to the problem; but its solution depends to a great extent on the answer to the question: What price cotton! As things are, cotton production and the evils attending it under present conditions make up a great and difficult social and economic problem. Latter-day abolitionists may make matters worse confounded. As Rupert B. Vance states in one of the "Public Affairs Pamphlets," there is need for "wiser council than that furnished by the growing body of critics who tend to incite the South's marginal folk to violent revolution."<sup>3)</sup>

A statement worth pondering, inasmuch as its author is one of the most distinguished scientists of the South.

F. P. K.

## Warder's Review

### A Terrible Symptom

It is only incidentally the reviewer of a certain book on prostitution mentions an alarming symptom of moral decadence to which even a sensational press does not care to refer. In refutation of the statement by Tage Kemp, M. D., that in the field of prostitution "the supply is not greatly dependent on the demand," G. M. Hall, writing in the *Howard Journal*, declares:

"On the contrary, it has been fairly generally recognized that without demand the prostitute supply falls. This is being very clearly shown in several countries where the numbers of professional prostitutes are much reduced owing to the reduction in demand for their services brought about by the increase in amateur promiscuity."<sup>1)</sup>

This is no exaggeration; the statement points rather to one of the phases in the development of the "new morality". The author of the volume "Women and Crime", brought out in 1931 and called by its publishers "a survey of the effects of feminine emancipation on the work of the Police," states:

<sup>2)</sup> Report of the Commission, etc. N. Y., 1911, p. 146.

<sup>3)</sup> The South's Place in the Nation. Wash., D. C., 1936, p. 25.

<sup>1)</sup> Loc. cit., Vol. IV., No. 3, 1936, p. 351 (the *Howard Journal* is publ. at London by the Howard League f. Penal Reform).

"One of the most serious results of the new attitudes of mind among women is the behavior of a steadily growing class of 'respectable' girls who deliberately reverse the natural order of sex life. The women belonging to this class are content no longer to be sought by men; they have themselves become the seekers. Setting no price other than a 'good time' upon their favors, and putting no check to their eroticism, they constitute an element of serious unrest."

Unfortunately, one need not search far for proofs of these contentions.

### Co-operation Essentially A-socialistic

Co-operation was defended against the accusation that it was a helpmate of Socialism as long ago as fifty years in a volume of collected papers on "The Labor Movement: The Problem of Today."<sup>1</sup>) F. H. Giddings, a wellknown economist and contributor to the book of the article on Co-operation, declares the former to differ from Socialism "in its reliance on the vitality, adaptability and growing power of voluntary association."

"It does not ask the State to take possession of all capital, and manage all industry, and order all men in their industrial life as it orders regiments of soldiers. If the worker got more wealth under a socialistic system than he does under such employers as he serves now, which is not probable, he would at least not be more free."<sup>2</sup>)

The writer does admit there were co-operators who favored Socialism, "because they despair of the possibility of improving social arrangements by any other means." He points in this regard to William Morris, the English poet-Socialist, who had long been a profit-sharing employer, but held that, "short of Socialism, Co-operation stands no chance against a crushing competition."

Professor Giddings's refutation of this opinion deserves to be quoted in full under present circumstances:

"This is to overlook the vitally important truth, that there are monstrous evils associated with competition at present, which have grown up through the shameful neglect of the government to fulfill its primary functions of protecting equal rights and enforcing justice. The privileged corporations and monopolies, which exact tribute of all industry, are the creatures of government, and should be brought by government within proper limits of privilege and action. If this were done, and certain other wrongs, as those connected with unjust land-laws, were remedied, there would be no need of revolution and State Socialism for the realization of the co-operative ideals. The remedy is through wise legislation and honest administration, and it is in the hands of voters."<sup>3</sup>)

These statements, published a half-century ago, have not lost their value even today. In fact, "the privileged corporations and monopolies, which exact tribute of all industry," and, we would add, of all consumers, are more powerful than they ever were. Co-operation is a

check on this cleverly organized and directed system of cupping all the people by a bloodless method.

### Too Easily Satisfied

The decree rendered by a New York State Supreme Court Justice that two affiliated dress companies must live up to an agreement with the Garment Workers' Unions in New York City, not to move their shop or factory "from its present location to any place beyond which the public-carrier fare is more than five cents," gives the *Nation* an emotional thrill. "At least one fugitive industry," declares an editorial, "has been stopped in its flight to the promised land of low wages and other 'favorable conditions' in those small towns where there is a thriving Chamber of Commerce but no Trade Unions."

Now decentralization of industry is desirable for more reasons than one; nevertheless the decision is decidedly welcome. But the *Nation's* exultation seems rather inapt and farfetched because the decree is not based on distributive justice or consideration for the common weal, to both of which social justice and social charity must give heed and which to enforce is an obligation of the State. Not at all; the firm or corporation against whom the decree is directed, had entered into a contract with the amalgamated Union not to move their factories outside the five cent fare transportation zone, i. e. evidently a certain part of Greater New York. This condition of the agreement was broken when, in October, the two dress firms locked out their workers and moved their machinery to Archbald, Pennsylvania. That they should have been ordered to move it back to New York and to reimburse the 200 locked out employees, is, the *Nation* writes, "a notable and entirely sensible decision." But what other alternative was there the judge could have chosen under the circumstance? The remarkable part, it seems to us, is not the decision, but the intention and foresight of the men responsible for the clause under consideration in the contract. They made good use of the law of contract as it is and turned the table of Roman legalism on those accustomed to put it to uses best suited to their selfish purposes.

There would be reason for exultation, were the principle established in our country that no industry may be removed from a location without safeguarding the welfare of the workers and employees it has hired. The Christian Social School, so long ago as fifty years, demanded even an industry should not be permitted to attract large numbers of workers to a place, unless the entrepreneurs gave some guarantee of stability and security of employment. The ruthless policy observed by our great monopolies, to close down and remove mills and fac-

<sup>1</sup>) Edited by George E. McNeill, First Deputy of Massachusetts, Bureau of Statistics of Labor.

<sup>2</sup>) 2. ed. N. Y., 1896.

<sup>3</sup>) Loc. cit., Boston and N. Y., 1887, p. 531.

tories without regard for the future of the men employed, must come to be considered a transgression both of legal and distributive justice.

### Woman's "Right to Work"

Those given to shedding tears because the Federal Government is not as yet the guardian of what they are pleased to call "the Nation's children"—a significant designation—are not at all perturbed evidently over the increasing number of women gainfully employed. This development is, in fact, the consummation of a policy common to Liberals, Progressives, Communists—the emancipation of women. According to the German Socialist Bebel, "woman shall be like man, a productive and useful member of Society, equalrighted to him."

Were accurate statistics on the women gainfully employed in our country at the present time available, they would, we believe, reveal an increase explained primarily by the demand of industry and commerce for cheap hands and help. In some instances changes in methods of production may be responsible for the substitution of women for men. They are the exception, however; the supreme reason for hiring female "hands" is the desire for cheap labor, the result of the pressure of competition and the urge to increase profits. But there is no noise made over this condition, nor is there a great deal of objection raised to the employment in factories of the married woman even. She may work in the shoe factory, for instance, to the very hour of her confinement and return there as soon as she has been discharged from the maternity ward of the public hospital. Or she may decide, having been prompted to adopt this course, to forestall the intentions of nature and purpose of the married state. The "right to work" must not be interfered with although it is in not a few cases need of the direst kind that drives the mother from the home into the factory.

While the individual capitalist may not know where the road these women are traveling leads, Progressives and Communists alike believe with Frederick Engels:

"With a transformation of the means of production into collective property, the monogamous family ceases to be the economic unit of society. The private household changes to a social industry. The care and education of children becomes a public matter."

In Soviet Russia this "ideal" has been reached and there women work side by side with the men in mines, factories and on the collective farm. Why object to the women of our country preparing for "the day"? On the other hand, the Child Labor Amendment is needed to make possible the "public matter" the lifelong collaborator of Karl Marx refers to as one of the fruits of collectivism.

### Contemporary Opinion

Departing from the old influence of political parties, a drift is obviously under way in Japan's political world toward Fascism. Even among the membership of the major political parties are to be found men openly favoring Fascism.

Apart from politics *per se*, the farmers and laborers of Japan are suffering very adverse economic conditions. Unemployment is becoming more serious and foreign trade is declining. Coupled with increases in State expenditures and the mounting public debt, economic difficulties are fast growing for the middle class, ever the backbone of democracy in any nation.

Thus impoverished and suffering from a general sense of uneasiness, the general masses are quite likely to turn toward Fascism for possible relief, or anything else for that matter. If sufficiently disguised, Fascism may appear to the people of Japan like a friend in need, just as it did to the German people after the economic crash of 1929 when the Nazi party began to increase its membership so rapidly. To me, Japan's current conditions bear a striking resemblance to those in Germany prior to the ascendancy of the Nazi régime.

In foreign relations, too, Japan is apparently beset with difficulties, some of which may make the nation an easy prey to Fascism.

TOMIN SUZUKI  
in *Contemporary Japan*<sup>1)</sup>

The clearest lesson of the recent election seems to be that the people demand national leadership and national policy with respect to economic problems which were regarded only a few years ago as being beyond the proper scope of government. All will agree that President Cleveland's message vetoing the Texas seed bill could not be written today. As a people we are no longer convinced that the functions of the government should be limited to those simple powers and duties of law and order that the Constitution specified as composing its mission.

Americans are no longer sure that while it is the duty of the people to support the government, it is not the duty of the government to support the people. Informed citizens will agree almost without exception that Jefferson clearly expressed the spirit and purpose of our Constitution when he said that it was the sum total of good government that the national authority should restrain men from injuring one another, but should leave them otherwise free to regulate their own pursuits of industry and improvement. Nevertheless our citizens have decided that the central government must undertake the solving of their economic problems.

<sup>1)</sup> Loc. cit., Tokyo, Dec. 1936, p. 444.

Under the circumstances we may well be confident that for many years to come we shall choose each four years on election day not merely a president over our politics, but a president over our economics.

COLONEL LEONARD AYRES  
on "Managed Economics"<sup>1)</sup>

The very urgent problem of conscientious objection on the part of Catholics in modern warfare is one with which professional theologians seem very reluctant to deal. Mr. E. I. Watkin in *Colosseum* shows no such bashfulness. It is a well-known fact (though not perhaps so well-known as it should be) that many competent theologians hold, with varying qualifications and very varying degrees of tenacity, that under modern conditions the declaration and initiation of war can never or seldom be justified conformably to Christian principles and Catholic tradition. This view, which is certainly very tenable and highly probable (though quite respectable arguments have been advanced against it), is raised by Mr. Watkin to the dignity of a certainty, although the reasons which he advances, though weighty, can hardly be regarded as scientifically conclusive. From this he goes on to argue that participation in such a war involves cooperation in evil, and that consequently Catholics have the "duty" to refuse military service and "should be conscientious objectors." We have no wish to gainsay Mr. Watkin's conclusion, to which he is fully entitled and which is certainly arguable; but we would urge that, failing an explicit declaration on the part of ecclesiastical authority, a conclusion which places such an immense burden on the Catholic conscience should not be advanced so categorically without very much better reasons than those brought forward.

*Blackfriars*<sup>2)</sup>

The world-wide scope of the new inter-American consultative agreement has inevitably raised the question of the relation between the convention of December 12, 1936, and the Covenant of the League of Nations. To the Covenant, sixteen out of the twenty-one Latin-American republics are parties. The United States Government has assured these sixteen States members of the League that it had no intention of suggesting they should undertake any new obligations that would either supersede or conflict with their duties under the Covenant. This assurance has undoubtedly been given in entire good faith.

At the same time, certain of the American States members of the League, led by Argentina, have taken care on their side to see that their rights and duties under the Covenant are preserved intact . . .

1) *The United States News*, Wash., D. C., Jan. 4, p. 14.

2) Loc. cit., Nov., 1936, p. 853.

The negative aspect of the Conference's achievements is the determined attempt that has been made at Buenos Aires under the leadership of the United States, with a minimum of opposition from Argentina, to insulate all the Americas from the rest of the world. America is to be an *alter orbis* which can and will keep out of the pandemonium of international rivalry and warfare by refusing to take social responsibilities outside its own regional frontiers. The positive aspect of the Buenos Aires conference is the profound change in the relation between the United States and the other participants . . .

Inter-American co-operation and Pan-American isolation are thus the two complementary tendencies in American affairs which the Buenos Aires Conference has thrown into relief. This American spectacle will move the European observer to inquire, further, how far each of these two tendencies is likely to go.

*The Economist*<sup>1)</sup>

"Easy returns, which an open market offers to anyone, lead many to interest themselves in trade and exchange, their one aim being to make clear profits with the least labor."—Pope Pius XI, in *Quadragesimo anno*.

Deeply involved in the subject of social reconstruction is the extremely important question of the control of prices: so very important is this problem that for the sake of justice every citizen should realize at least with some degree of intelligence what it involves. To drive home the serious nature of this problem we first call attention to the words of Pope Pius XI, quoted above, concerning the unregulated market; and the Pope asserts further: "Prices are raised and lowered out of mere greed for gain so frequently as to frustrate the most prudent calculators and manufacturers." Then we remark that such eminent students in Social Science as A. J. Penty and Christopher Hollis are emphatic in asserting that the problem of price is one of the gravest of modern times . . .

Justice demands that what is bought and sold is so at a price commensurate with its real value: and that it is plainly unjust to sell for more than the worth of an article or to buy for less. Therefore, all the tricks of modern business, either to buy as cheaply as possible, or to sell as dearly as possible, are degrading for Christians. That many people are forced to live by modern business methods and have no means by which to pay or charge only a just price for goods or services is an obvious and lamentable fact. That they should be willing so to live is much more terrible, and one of the healthy signs of the times is that a growing number of people are not willing to live in that manner.

FR. J. A. HIGGINS, S.M.,  
in *Zealandia*<sup>2)</sup>

1) Loc. cit., Dec. 26, 1936, p. 624-5.

2) Auckland, N. Z., Dec. 10, 1936, p. 6.

## CATHOLIC SOCIAL ACTION AND CHARITY

Southern India has a new Catholic daily, *The Malabar Mail*, published at Ernakulam. It will be a bi-lingual publication, Malayalam being the principal language, with an article in English in each issue. The best writers in Malabar, both Christian and Hindu, have offered to write for the paper.

While maintaining the character of a secular paper, it will give to the general public the Christian and Catholic solution to the many social, religious, economic and political problems that are confronting the 20 million people who speak the Malayalam language and are living in the native States of Travancore and Cochin and a part of British Malabar. This is the second Catholic attempt to publish a daily paper in Malabar. The first ended in failure after the lapse of a year and a half.

The Pastoral published by Cardinal Goma Thomas, Archbishop of Toledo—published in translation by the Irish Christian Front—warns other nations that they are not immune against the evil that has anguished the soul of Spain and has led it to the brink of ruin.

The Pastoral is in large part an appeal to Spanish workers who have been corrupted by Marxist agitators, to stop fighting against the national army in the same ranks with Russian Communists and adventurers from all over Europe.

"If it be God's will that the national army gain the victory let the workers be quite certain that, by abandoning a doctrine and a system which, of their very nature, are destructive of all social order, they shall have entered definitely on the road to the securing of all their just claims."

At the second annual general meeting of the Catholic Film Society of England, Rev. Fr. Ferdinand Valentine, O.P., Treasurer, reviewing the work said that progress had been made in all three groups—Production, Projection and Mime. The Production Group has at least eight films to its credit for 1936: two Dominican Liturgical Films, "Baptism" and "Dominican Mass"; a film made by Fr. Valentine, entitled "The Dominicans of Woodchester"; "The Monks of Caldey Island," made by Dom Wilfrid Upson, O.S.B.; "The Sacrament of Matrimony," made by Fr. Francis Young; "Mount Mellory," made by Mr. F. X. Newton; and "Aran of the Saints," in which are combined the efforts of Fr. Young and other members.

The Mime group, the Society's most important development, has formed a class under an instructor from the London Academy of Dramatic Art, while the Projection Group, besides sending out units each week, has undertaken the enterprise of booking suburban town halls on its own responsibility.

The general subject of the All-India Catholic Congress called to Trichur for December 27, 28 and 29 was the "Social Order." Mr. Gilani, editor of *The Social Order*, published at Allahabad, had consented to preside.

The following is a provisional analysis of the subjects provided for discussion:

1. The Social Order: its Fundamentals—A general exposition.

2. Private Property: its theoretical basis and historical evolution.
3. The Social Order as affected by modern Capitalism; its evils.
4. The Primary Rights of the Laborer; his place in Christian Economy.
5. Communism; its impracticability as a constructive program of social order.
6. The Family and Civic Rights under Communism; the Totalitarian State.
7. The Truth about Russia and Spain.
8. Communistic Propaganda; its extent and prospects in India.
9. Social Reform; the best antidote for Communism.
10. Conclusion: Catholic Social Action; its scope and program.

Immediately preceding the quadrennial meeting of the International Council of Nurses at London from the 18. to the 24. of July next, the third international convention of Catholic nurses will be opened with a reception on July 14. The following three days will be devoted largely to sessions of the Congress.

On the first of these such topics as the "Nurses' Apostolate," "Spiritual Training for Nurses," "Ethical and Professional Training," and "The Education of a Nurse and Social Work," will be discussed by international authorities. The afternoon session will be devoted to the special foreign mission work for nurses. On July 16 the morning session will discuss "Mental Care and Nursing" and the special training of the mental nurse, preventive care and treatment, and after care, as well as the influence of the nurse on the mental patient.—The third day of the Congress will be devoted to the discussion of maternity, the teachings of the Church concerning it, and maternity work in the hospital and in the home. On Sunday, July 18, the delegates will attend High Mass at Westminster Cathedral and in the evening there will be a service in the Southwark Cathedral, followed by procession and Benediction of the Blessed Sacrament.

## MASONRY

A wellknown English writer has expressed the following opinion on the interrelationship between the League of Nations and Masonry:

"It is worth noticing that these defeats extend beyond the sphere of what are called national or imperial interests. The defeat of the League of Nations was a crushing disaster for Masonry as a world power. The Lodges have been suppressed in Germany and Italy—one reason why these countries were at odds with Geneva. The Spanish civil war carries on the same struggle in a different field. The Lodges are already suppressed in Portugal and, if the Nationalists win, the secret societies will lose their hold over the whole Peninsula."

## MASS PSYCHOLOGY

The author of a "London Diary", a feature page of *The New Statesman and Nation*, of London, describes the reaction of the public to the announcement of the royal marriage crisis, as observed by him as follows:

"My own impression is that in London, at any rate, when the newspapers all simultaneously exploded into news of Mrs. Simpson on the Thursday morning, the first reaction among the public was simply pleasurable excitement. It was partly sheer amusement, partly the universal love of gossip, and partly an odd feeling of release from silence. As one walked down Southampton Row there was almost a holiday feeling in the air; one talked and laughed with complete strang-

ers; the rigid barriers which divide us townspeople from one another were temporarily lowered. Next day there was already a change noticeable. The excitement remained to a large extent, but the mere pleasure and amusement were giving way to the formation of opinion, the crystallization of arguments."

What that 'public opinion' was and how it ebbed and flowed over the week-end in London and the Home Counties, it is very difficult to say, the writer thinks. The upper and middle bourgeoisie was, he believes, already against the King. "For instance, no finer sample of the bourgeois mind can be found than in one of those Kensington hotels which contain a large number of permanent residents and a floating population of visitors. In one of these the males were from the first solidly against the King; the solidity of the females was slightly softened by sentimentality. Lower down in the social scale there was much greater divergence of opinion, usually either temperamental or personal."

### LYNCHING

The latest report on lynching published by the Department of Records and Research of Tuskegee Institute, Alabama, records nine such events for the United States during 1936. This is eleven less than the number for the previous year. There were fifteen lynchings in 1934 and twenty-eight in the year prior to this. Six of the victims of mobs in 1936 were in the hands of the law; two were taken from jails, and four from officers of the law outside of jails.

There were 35 instances in which officers of the law prevented lynching. Five of these were in Northern States and 30 in Southern States. In 30 of the cases the prisoners were removed or the guards augmented or other precautions taken to prevent mob violence. In 5 instances, armed force was used to repel the would-be lynchers. A total of 69 persons, 7 white and 62 Negroes, were thus saved from death at the hands of mobs.

Of the 9 persons lynched, all were Negroes. The offenses charged were: rape, 3; attempted rape, 3; murder, 1; activity in share-cropper strike, 1; charge not reported, 1. The States in which lynching occurred and the number in each State are as follows: Arkansas, 2; Florida, 1; Georgia, 5; Mississippi, 1.

### INSURANCE OF DEPOSITS

The Federal Deposit Insurance Corporation has published the results of a survey showing for different size groups and classifications of deposits and for different size groups and types of banks the number and dollar amount of deposits in insured banks, etc., as of May 13, 1936:

The Federal Deposit Insurance Corporation on May 13, 1936, insured deposits in 14,092 commercial banks in the United States and its possessions, more than 92 percent of the 15,914 commercial banks in operation on that date. The percent of operating commercial banks in each State insured by the Corporation varied from 100 percent in Arizona, District of Columbia, Utah, Vermont, and Wyoming to less than 70 percent in Kansas and Rhode Island.

On May 13, 1936, insured commercial banks reported a total of 57 million accounts, of which 56 million, or 98.4 percent, were accounts with balances not exceeding \$5,000, the maximum insurance for each depositor. Deposits in these banks amounted to \$45 billion, of which \$19.5 billion, or 43 percent, were insured. On October 1, 1934, total deposits of 14,060 insured commercial banks amounted to \$36 billion, of which \$15.6 billion, or 43.5 percent, were insured.

Figures for May 13, 1936, showed that insurance protection varied widely among banks, the coverage being affected by size of bank, type of bank, and type of deposit.

### PUBLIC UTILITIES

Two spokesmen for the Administration have replied to the moot question: "Who is currently the winner in the battle between those who insist that electricity be made available to all at a low price as a universal necessity and those who contend that supplying this commodity is essentially a business for private profit?"

Says Senator George W. Norris (Ind.), of Nebraska, veteran champion of public power development:

"It looks as though the power interests have us licked, confident that they can paralyze every progressive move with the invincible weapon of court injunctions until their foes are bankrupt. Government by injunction seems to have the country in a hopeless iron grip."

Amount of PWA loans for power plants held up by court injunctions: About 50 million dollars.

More hopefully, Morris L. Cooke, chairman of the Rural Electrification Administration, asserts that a groundswell of demand is sweeping over the rural population for access to electricity that will not be satisfied by the ordinary consideration of the market price.

Significantly he approves that first REA loan for a power plant to supply current to a co-operative enterprise which had been unable to negotiate a contract with a private company to supply energy at a satisfactory price.

### EMPLOYEES' REPRESENTATION

According to a statement by E. G. Grace, President, Bethlehem Steel Corporation, "the relationships between management and employees have continued with the same mutual regard and understanding which have existed for many years. The Employees' Representation Plan never more fully performed its function as an effective means of collective bargaining. In addition to wage increases, other noteworthy achievements in bettering working conditions were accomplished, among which were the new vacation plan and payment for overtime work."

For nearly twenty years now, Mr. Grace states in the *Bethlehem Review* for January, the Representation Plan has served the interest of the corporation's employees. What it has accomplished is said to be reflected in the greatly improved wages and working conditions existing today. "Based as it is on confidence and cooperation, it promotes industrial peace. Industrial peace, not strife, is what we need. Those who would serve best the interests of labor will protect the Plan. They will protect it for what it is—a fair, square, effective and responsible method of collective bargaining."

### DANGERS OF COAL MINING INCREASED

The Mineworkers' Federation has submitted an important memorandum to the Royal Commission on Safety in Coal Mines. The Federation's principal point is that, despite the safety precautions now prescribed by law, the number of accidents has shown in recent years no tendency to decrease, because the additional safety measures have been fully offset by the

forces working the other way. The rapidly increasing mechanization, and especially the use of electricity underground, have added to the dangers of coal-mining; and there has been excessive speeding-up in the attempt to bring down costs in face of the industry's financial difficulties. Very large cost-reductions have in fact been achieved, but largely at the expense of safety.

The Federation demands a number of reforms, such as these: There should be more State inspectors, and more precautions to prevent their visits being known in advance. The powers of workmen's inspectors should be enlarged, and should include the power to launch prosecution. Owners and agents, as well as mine managers, should be responsible for breaches of the law, etc. Overtime should be stopped, except when it is necessary to safety; and the minimum age for mine-work should be raised to sixteen.

Despite the dangers involved in mechanization, the Federation regards its further growth as unavoidable: it demands, however, that the parallel necessity of more stringent safety provisions shall be recognized.

#### THE "SIT-DOWN" STRIKE

The "sit-down" strikes, a labor weapon copied from France, where it was recently used successfully in a general strike, are viewed as illegal by 71 percent of commenting newspapers. Such tactics are upheld as legitimate strategy by 29 percent.

It is argued in opposition to this method of protest that such employes are trespassers and seek to gain their object by force and it is contended, also, that "no right of collective bargaining can be accorded a group which holds possession of another's property."—In defending the method, editors hold that it has all the effect of a walkout, and that workers thus succeed in making it impossible for plant managers to introduce strike breakers.

#### NEGROES IN PUBLIC SERVICE

With one Negro policeman already appointed, while the appointment of others is expected, Miami has now joined the few other cities in Florida that have colored policemen on city and county payrolls.

Agitation for Negro policemen had been pushed by leaders of the race in that city for years. The appointment of the new officer is regarded as a victory over concerted opposition to the idea.

The success attained at Miami has spurred Negroes in other cities to attempt to attain the employment of colored policemen, with the result that a group of Negroes in Jacksonville persuaded the City Council to give them a hearing on the matter.

#### CROP INSURANCE

Boiled down to its essentials, the report of President Roosevelt's special committee on crop insurance, headed by Secretary of Agriculture Wallace, recommends crop insurance for the country's wheat growers, with annual premium payments in kind by farmers. The recommendation of the committee is that legislation should be enacted to put the plan into effect on the 1938 crop. It is further recommended that the administration of any program for crop in-

surance should center in the Department of Agriculture.

The premiums charged shall be such as actuarial studies and accumulated experience indicate are necessary to cover crop losses for a period of years. The plan is that storage of wheat reserves for insurance purposes shall be made in Federal or state warehouses, under conditions that will adequately protect the interests of the government and of the farmers insured.

#### FAMILY ALLOWANCES

Family allowances, paid in Italy since 1934 to industrial workers employed for 40 hours a week or less, are extended by decree of August 21, 1936, to all workers, irrespective of the hours of work, in the industrial establishments represented in the national association of industrialists.

The allowances amount to 4 lire a week (21 cents, according to the rate of exchange on October 31, 1936) paid to the head of the family for each dependent child under 14. Widows, women legally separated from their husbands, women having permanently incapacitated husbands, and unmarried mothers are also considered as heads of families.

Workers contribute 1 percent of their wages to the allowances and employers 2½ percent of each contributing employee's wage; the State's share is one-half lira (2½ cents) for each allowance paid out.

#### UNICAMERAL SYSTEM

Nebraska's new legislature, which opened early in January with only one house of much smaller membership elected on a non-partisan basis, is credited with definite advantages by 72 percent of commenting newspapers. To the others it is only an experiment.

Reduced cost is said to be one chief advantage of the unicameral legislature with a reduction to 43 members. The legislature is expected to cost \$75,000 in salary for two years, compared with the former cost of \$320,000 for Senate and House.

#### PENOLOGY

During the recent holiday season the first play ever to be performed by prisoners in an English prison was presented at Wakefield Gaol. The play was "Journey's End," and at the close the audience of 500 men cheered the producer, Captain T. B. Little, and the players.

The cast included a number of professional men, among whom were a doctor, a barrister, and a solicitor, who are serving terms of imprisonment. The play is the latest of several experiments in prison reform for which Wakefield is a recognized centre.

#### LIBRARIES

Federation of Churches is establishing a library of one thousand volumes in the Gallinger Hospital, Washington, D. C., a municipal institution with more than one thousand patients. The Superintendent of the hospital has given the Federation a room for this purpose and heartily approves the plan.

It is expected that there will be constant additions to this library since the churches are joining in making the new venture a notable success.

## HISTORICAL STUDIES AND NOTES

### Rev. Valentine Sommereisen, Pioneer Priest of the West

#### VI.

Father Sommereisen's farm passed into the hands of the Haffamier family and is still in their possession. The household goods were sold at auction. Under the priest's Last Will and Testament, dated February 11, 1897, the farm was bequeathed to Michael Haffamier, and the latter was appointed executor of the estate.<sup>72)</sup> The sale of 394 pieces of household goods and farm implements brought returns of \$184.60. His wheat was sold for \$382.72, his apples for \$10.00, the peaches for \$5.00, and grapes for \$8.00. Up to August 28, 1897, the executor had received \$625.28 from the estate and had expended \$699.68.<sup>73)</sup> Father Sommereisen's library was donated to the Capuchin Fathers at Hays. It must have been fairly large, since Mr. Muller received \$5.00 for making up a list of the books, and M. Haffamier \$4.50 for assisting him.<sup>74)</sup> This list was placed between the cover and the first page of the account-book but was unfortunately lost. Since the books were not marked, they can no longer be identified in the present library of the monastery.<sup>75)</sup> Father Sommereisen simply speaks of "my library of numerous volumes."<sup>76)</sup>

Some of the household goods put up at auction elicited no bids. A sword-cane was offered for sale but found no buyer. A collection of odd petrifications and similar curiosities gathered by the itinerant missionary on his extensive trips, were put up for sale, but not a cent was bid by anyone. Apparently no one knew what they were. The executor calls them "a collection of rocks," but Father Sommereisen styles them "petrifications and curiosities."<sup>77)</sup> Religious articles like a censer, a brass crucifix, two wooden crucifixes found no bidder and likewise no one cared to have his handkerchiefs, shirts, underwear, or his gray blanket.<sup>78)</sup>

The inventory of church articles belonging to Father Sommereisen and written in his own hand mentions chasubles of all colors, even yellow, surplices, albs, altar-cloths, cruets, cinctures, amices, purificators, corporals, censers, cassocks for altar-boys, but strangely names neither cross nor chalice.<sup>79)</sup> However, four

brass candle sticks and nine pictures were sold at the auction, while three crucifixes and a censer remained unsold. Very probably these articles were presented to the Capuchin Fathers at Hays.

The Account-Book contains recipes, written by Father Sommereisen's hand, for making cider, corn-beer, lemon syrup, rhubarb wine, tomato wine, cider wine, medical recipes against fever, dyspepsia, corus, prairie itch, pimples, rheumatism, diarrhea, cholera, potato blight, directions for making liniments, ointments, salves, plasters, pain killers, antidotes against poisons, paint, scouring liquid, silvering powder, galvanizing, wood stains, whitewash, fire kindlers, bushel boxes; various recipes for baking cakes, ginger snaps, crackers, pies, for making preserves and pickling beef.<sup>80)</sup> Very probably most of the formulae are not his original invention but were copied from different sources.

Father Sommereisen apparently served also on the School Board of this district and it may have been for that purpose he transcribed in his Account-Book the principal sections of the School Laws of Kansas.<sup>81)</sup>

Financially, the priest-farmer was better situated than the priest-missionary. At the time of his death Father Sommereisen's farm was mortgaged to the amount of \$1,500.<sup>82)</sup> This was a comparatively small debt which he could easily have paid off, had he lived only six months longer; for the year of his death was a prosperous year; then and later very large crops were harvested which caused farm property to rise to fabulous prices.

Father Sommereisen had a strange career and showed himself a man of strength and resourcefulness in every station he occupied in life. The mission of his later life was providential; he was able to extend a helping hand to several hundreds of Catholic families settled in Ellis County and its environs by personally teaching them how they could make a living on land the leaders of the military expeditions, which had first traversed it, thought fit only for a habitation of the princes of hell. While the English and Scotch settlers at Victoria lost their fortunes in foolhardy attempts at raising live-stock, Father Sommereisen pointed to the possibilities of farming, gardening and fruit-growing, and turned a plot of land into a veritable paradise.

Father Sommereisen is gone, and since his death also his vineyards, orchards, and gardens have been done away with; his grape-vines, his apple-, peach-, and other fruit-trees, his gardens have vanished to make room for prosaic wheat-fields. Yet his spirit is not gone entirely: orchards and gardens are planted on many

<sup>72)</sup> Letter of Paul J. Schafer to Fr. Edwin Dorzweiler, January 6, 1936.

<sup>73)</sup> Account-Book, pp. 65-83. Father Sommereisen drew up an inventory of his household goods in the account-book on pages 160-161, which is more summary than the detailed list compiled by the executor. A comparison of the two inventories shows that some smaller articles, like socks, must have been worn out or lost.

<sup>74)</sup> Account-Book, p. 83.

<sup>75)</sup> Letter of Fr. Edwin Dorzweiler, January 16, 1936.

<sup>76)</sup> Account-Book, p. 161.

<sup>77)</sup> Ibid., pp. 66 and 161.

<sup>78)</sup> Ibid., p. 68.

<sup>79)</sup> Ibid., p. 162.

<sup>80)</sup> Ibid., pp. 164-171. <sup>81)</sup> Ibid., pp. 150-159.

<sup>82)</sup> Information given by the Haffamiers to Fr. Edwin Dorzweiler and transmitted in letter of January 8, 1936.

a spot in Ellis County, though on a small scale. His memory is not gone: he is still remembered, perhaps better than any of the pioneer priests. And relics of Father Sommereisen are not rare at Hays.

The Misses Nellie and Francy Haffamier treasure in their home at Hays a photograph of Father Sommereisen showing him in his best years, the picture of a well-built man of ordinary stature, with an expression of strong will-power which was to tame in turn the Indians and the dry soil of western Kansas. The same ladies treasure four holy pictures once the property of Father Sommereisen, namely a Sistine Madonna, a St. Joseph, a Pieta, and a Christ with the Samaritan woman, a piece of needle work said to have been made by some Sisters in France.<sup>83)</sup> These are apparently the five pictures (photograph included) which were sold at the auction for one dollar.<sup>84)</sup> Four other pictures were sold for forty cents.<sup>85)</sup>

Mr. Clarence Haffamier, of Hays, treasures the clipping from the *Hays City Republican* which he graciously lent to me and which is reprinted above. He also preserves the priest's naturalization papers and some antlers supposedly brought by Father Sommereisen from Minnesota.<sup>86)</sup> Apparently they were bought at the auction, where three pairs of antlers were sold for ten dollars while one pair of Rocky Mountain Sheep horns was sold for two dollars.<sup>87)</sup> Additional relics may be found in other homes at Hays.

Thus the people of Hays keep alive the memory of the untiring priest-farmer, the friend and comforter, guide and supporter of their fathers during the trying years of pioneer farming in western Kansas. The annals of Church History have little to say about this one-time influential Indian Missionary; yet the annals of agriculture will have inscribed his name on their pages as the most scientific farmer of Western Kansas. The Agricultural Experiment Station at Hays, which has spent large government sums on experimenting, has never duplicated Father Sommereisen's vineyards and orchards.

JOHN M. LENHART, O.M.Cap.  
Pittsburgh, Pa.

## Influence of Tribalism

Among the services rendered the Church in the United States by the C. V., the amalgamation of German Catholics of various tongues, i. e. of various tribes, is not one of the least. The vast difference of language, traditions, customs and views existing between German-speaking peoples is rarely realized by those not of that race. Fortunately, the majority of Germans coming to this country settled in groups consisting largely of the members of one tribe, otherwise it is doubtful whether the Church could have brought these discordant elements under one hat.

Long aware of the problem, we have found it, thus far, referred to only once, and that by the anonymous author of an article on "Catholicism in North America," published in the *Rheinisches Volksblatt*, from which it was reprinted in No. 10 of *Der katholische Hausfreund*, Regensburg, 1855, our source of information.

Having spoken of various difficulties priests laboring among Germans in America were obliged to contend with, the author of the article refers to those relating to the divine service even:

"It happens here that Alsations, people from Lorraine and Baden, Prussians, Swiss, Tyrolese, Suabians, Bavarians, Allemans, Hungarians, Poles, Hessians, Saxons, Hanoverians, and Hollanders, and who knows how many others, congregate at one place; each one desires the divine service should be conducted in accordance with the custom prevalent in his fatherland or in his native city even. One desires that everybody, and the other, that only a few should sing; the third demands that all singing should be in German while a fourth prefers Latin singing, and so forth. Hence, it is not astonishing the poor priests should lose patience."

These inter-racial misunderstandings affected even the clergy in some instances. The resignation of Fr. Ignatius Wapelhorst from the office of Rector of St. Francis Seminary at Milwaukee was, to a degree at least, influenced by the fact that he, a Nether-Saxon (Westphalian) did not feel at home among his confreres in that institution, most of whom were of Bavarian stock. The late Msgr. F. G. Holweck was on the point of leaving the Archdiocese of St. Louis for Chicago because he did not feel at home in St. Louis, where the majority of the clergy and people were Nether-Saxons, while Fr. Holweck was racially a Frank. He was prevailed upon to remain, however, by Msgr. Muehlsiepen, the Vicar General for the Germans of the Diocese. The late Monsignor relates these circumstances in his autobiography, the manuscript of which is in the C. V. Library.

The Benevolent Societies constituting the C.

debted to the Rev. Father Edwin Dorzweiler for valuable data about Father Sommereisen gathered from various sources and for inducing the Misses Haffamier to allow me the use of the account-book.

<sup>83)</sup> Letter of Fr. Edwin Dorzweiler of January 8, 1936.

<sup>84)</sup> Account-Book, p. 67.

<sup>85)</sup> Ibid., p. 68.

<sup>86)</sup> Letter of Fr. Edwin Dorzweiler of January 8, 1936.

<sup>87)</sup> Account-Book, p. 67.

Note. The present article was written upon the suggestion of Mr. F. P. Kenkel, who in his letter of January 6, 1936, pointed out the fact that in Minnesota "they have little knowledge of what an extraordinary man and priest" Father Sommereisen had been. He placed at my disposal a photostat of the article of the *New York Herald* which is incorporated in this article, and several letters containing information about the subject of this article. However, the most valuable source of information is the account-book of Father Sommereisen lent me by the Misses Haffamier of Hays. I am also in-

V., and likewise our federation, assisted in breaking down the barriers of tribalism by aiding the clergy to unite German Catholics in a common cause. This service has not been recognized.

F. P. K.

### Collectanea

A well-preserved copy of a valuable item, the *Proprium Provinciae seu Officia Propria, Provinciae S. Ludovici, ex Indulto Apostolico Recitanda*, recently found its way to our Library. The book was published in 1862 by Franz Saler, the early Catholic publisher at St. Louis.

The services he rendered the Church and the Catholics of St. Louis and the Middle West were of so outstanding a nature that Msgr. Holweck devoted an article to his memory in the *Pastoral Blatt*. Saler founded the first Catholic daily in America, the *St. Louis Tages-Chronik*. That it was shortlived does not reflect on Saler's intention or ability; the German Catholics of St. Louis could not at that time support a daily. A weekly, the *Herold des Glaubens*, also published by Saler, sufficed for their needs.

Almost in every larger assortment of books intended for the Historical Library of the C. V., we discover an author or a title not yet represented in our collection. Thus the former Parish Library at Highlandtown, Md., yielded a copy of an Indian tale, published by Herder at Freiburg in 1861: "Ahasistari's, des Huroren-Häuptlings, Treue." The story was adapted from the English of J. McSherry by Fr. J. J. Menge, identified on the title page as a "Missionary in North America, Secretary to the Bishop of Alton."

According to Fr. Reiter's Directory of German Catholic Priests in the U. S. in 1869, Fr. Menge was born at Osnabrück on July 12, 1829, and, having arrived in the U. S. in 1850, received Holy Orders on the 18th of Oct., 1854. He was made Rector of St. Francis of Sales Church at Cincinnati on the 2nd of Oct., 1862. Should this statement be correct, Fr. Menge must have left Alton soon after the book referred to was published in Germany.

On the occasion of the blessing of the cornerstone of the Church of the Mater Dolorosa at New York, in August, 1867, Cardinal McCloskey, inspired by the extraordinary attendance of the faithful, as Fr. Bonaventure Frey, O.M. Cap., wrote to the Archbishop of Munich on September 20, 1896, addressed "to his beloved Germans" remarks which deserve to be rescued from oblivion:

"The Germans in America have an undubitable right to the gratitude of this country. They were the main pioneers in all the States. With their immigrated families they blazed the trail out to the farthest boundaries of civilization, to level the forest and to till the soil. The Germans in America brought to us their

music with its glorious melodies for church and social life. They brought to us and planted the vine and thereby eliminated the deadly whiskey. Through the Germans the Americans first learned to appreciate the happiness of family life with its tender associations and its large number of children. What, however, is beyond all praise and a special source of pleasure to our Church,—that is the Catholic parochial school; it is the work of the Germans. As a Catholic bishop, I am proud of your example; it is a beacon light for all others."<sup>1</sup>)

This is indeed, as the meritorious Capuchin referred to says, "a notable commendation," for the knowledge of which we are indebted to Fr. Theodore Roemer, O.M.Cap., Ph.D., who included the communication in the collection of "Pioneer Capuchin Letters," published in the *Franciscan Studies*.

No attempt has been made, so far as we are aware, to write a comprehensive history of Catholic school books compiled or published in our country in the 18th and 19th century. Nor do we know of any attempt to collect the school books produced for use in our Catholic schools during the formative period of the Church in the United States, except our own effort which, however, is restricted to assembling volumes of this nature written by German American Catholics or intended for the use of parochial schools attached to German parishes.

Although our search for publications of this nature extends to over twenty years, we still discover from time to time some little volume not yet in our collection. Thus there came to us recently two well preserved language books, one of which has for its author a nun, while there is at least a strong probability the second book was also written by one or more nuns.

There is the "Aufsatzlehre für Volksschulen," compiled by Sr. M. Nepomucena, O.S.B., copyrighted by Benziger Brothers in 1875. Sister Nepomucena was a member of the Order of Benedictine nuns at St. Mary's, in Pennsylvania. The other book referred to, a "Kurz gefasste Deutsche Sprachschule für Elementar- und höhere Schulen," was copyrighted by the Sisters of St. Francis, Washington Street, Buffalo, N. Y., in 1896 and produced by the Volksfreund Printing Company of the same city. The preface declares this brief German grammar to have been compiled for the purpose of aiding students taking the Regents Examinations, in accordance with the requirements of New York State, and that the request to have it printed had been voiced frequently. "The book is intended," the introduction continues, "to satisfy, in a brief manner, the demands of German American schools and of the Regents."

The historical value of school books should not be underestimated; we too have had our McGuffeys. Volumes of this nature reveal the attitude of their authors and their days towards not a few problems of the past.

<sup>1</sup>) Loc. cit., Jan. 1936, p. 118.

## The Central Verein and Catholic Action

### Officers of the Catholic Central Verein of America

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The Executive Committee consists of the Officers, the Trustees, the Committee on Catholic Action, the Presidents of the State Branches, and the following members-at-large: Louis M. Seiz, Union City, N. J.; Gustave Reininger, New Braunfels, Tex.; George J. Phillipp, Fort Wayne, Ind.; Fred A. Gilson, Chicago, Ill.; and P. Jos. Hess, Pittsburgh, Pa. Hon. Presidents: M. F. Girten, Chicago, Ill.; Willibald Eibner, K.S.G., New Ulm, Minn.; John Eibeck, Pittsburgh, Pa.

Communications concerning the Central Verein should be addressed to the General Secretary, F. J. Dockendorff, 502 So. 14th Street, La Crosse, Wis.

### Let Our Lukewarm Members Ponder this Advice

The Archbishop of Calcutta, in a Pastoral Letter issued on the occasion of the Silver Jubilee of the Catholic Association of Bengal, draws "the attention of all Catholics to the urgent necessity of our possessing a strong Catholic organization."

"The times in which we live are grave," the Letter declares, "and the dangers that threaten us imminent. In every country the Church of Christ, and all it stands for, is assailed with ruthless violence. There is hardly a country where the forces of evil, whether we call them Materialism, Atheism, Communism, are not arrayed against the religion of Christ, and do not strive their utmost to uproot it from the hearts of the masses. Everywhere they wage a bitter campaign against religion, using every weapon at their disposal, the Press, the Platform, the Radio, the Violence of the mobs, and, where possible, the Power of civil society itself. Their most virulent attacks are aimed at the Catholic Church, for they know she is the strongest bulwark that bars their way to complete victory.

"Let it not be said that once again the children of this world are wiser in their generation than the children of light. While the enemies of God unite all their forces for a decisive assault, it behooves us, Catholics, to stand shoulder to shoulder in defense of all we hold sacred: our God, our right to worship Him according to our conscience, our altars and our homes."

The Pastoral also warns against a tendency

all too prevalent in our country: reliance in a false belief of security. "Nor should we erroneously assume that, whatever may happen in other lands," the Archbishop of Bombay warns, "our position in this country is secure, our rights safeguarded, and that there will be no struggle to maintain them. God's enemies are on the alert in every direction, and in this country as well it is an imperative necessity for us to be strong and united, that we may offer a bold front when the attack does come. And because we are only a minority, we have a reason the more to stand close together, and to support one another in the strife. Union will supply the lack of numbers, for a 'brother that is helped by his brother is like a strong city,' as Holy Writ tells us."

### C. V. Branch Conventions Sound Tocsin

The indifferent are inclined to sneer at the Resolutions adopted by our Conventions. Some of them do so because these declarations of principles and policies are unpleasant reminders either of neglected obligations or those they would wish to shirk. The seriousminded, on the other hand, quite generally think them well considered and timely statements on questions of great import not alone for Catholics but all citizens who have at heart the public weal.

Last year's conventions of C. V. Branches prove our members to be alert to the handwriting on the wall, as revealed in the efforts of Communists on the one hand and the tendency to extend the limits of the power of the State over the citizen on the other. The Pennsylvania, Indiana, New York, New Jersey and Missouri Federations spoke out plainly regarding the radical trends characteristic of our times. The Pennsylvania and Missouri groups centered their attention largely on Communism; the New York Branch, however, besides ratifying a lengthy statement on "The Social Question", viewed in the light of the collapse of Federal legislation intended to bring about economic recovery, added another on a more basic issue, that of "Paganism versus Christianity":

"The contest between paganism and Christianity that has prevailed in Mexico, Russia and Germany, has spread to Spain. The frightful conditions existing in those countries are due primarily to the false philosophy of the leaders of those movements. Conditions obtaining there impress upon us the necessity of spreading correct principles. What has taken place in these distressed countries may happen here, unless correct principles gain the upper hand in the contest."

No less emphatically does the resolution of the Winsted convention of the Minnesota Branch, on "Radical Trends", speak of the subtle influence of subversive movements, particularly of Communism. Having observed that the Communist International at Moscow had adopted new propaganda-tactics, and pointed out the danger involved, the statement continues:

"The results of these Communist activities are seen in the smoking and bloody shambles in Spain, in the chaotic conditions existing in Mexico, in the deeply disturbing situation obtaining in France and Belgium; and there is evidence, both in the official reports of the Moscow Communist congresses and in the growing unrest, particularly in highly industrialized American cities, that the Communists are engaged in similar activities in the United States."

Naturally, the C. V. of Minnesota does not merely wish to criticise Communists, or to create the impression the members condoned existing injustices radicals seek to remedy. "We reiterate," the delegates at Winsted declared, "that liberalistic Capitalism is just as erroneous and unjust as are Socialism and Communism, and we warn that mere repression of Communism is a waste of time, unless we simultaneously exert our full efforts towards eradicating the existing social and economic evils and the un-Christian philosophy of Liberalism which is their root."

Ranging widely across the field of issues demanding attention, the State organizations considered numerous other questions quite as seriously as the former.—The Texas, the Illinois, the Indiana, the Missouri, the New York organizations treated of the Child Labor Amendment in conformity with the position taken by the Central Verein. Co-operatives and especially Credit Unions came in for the attention of most of the State Branches, including those of Illinois, Connecticut and Arkansas. Likewise questions of Education and the Schools. With respect to Compulsory Education and Vocational Education, the annual meeting of the New York Branch, in two distinct resolutions, voices the same warning: societies and individuals should be on the alert for legislation intended to unduly extend both forms of child and youth training beyond undue limits.

" . . . . We fear [the convention declared] that the advocates of compulsory education are becoming year after year, more and more unduly solicitous about our youth . . . . We warn our fellow-citizens that the school-leaving age can be raised so high as to prove a real menace to the youth of the State" . . . . "Vocational training should be confined to the needs for which it is intended, . . . and all attempts to extend its scope or its operation should be met with consistent and firm opposition."

Practically all Branches ratified declarations on the Family, the Youth Problem or the Youth Movement, the Legion of Decency, and, of course, on the Holy See and the present Pontiff. With respect to Credit Unions it is worthy of notice that the convention of the Minnesota Branch, following the lead of *C. B. and S. J.*, grouped its views on Co-operation and Credit Unions in one statement. Having offered recommendations regarding the co-operative thrift and loan associations, the resolution continues:

"We again call the attention of our members to the need of thorough-going study of the co-operative movement so that they may discover what this movement may do to eliminate exploitation through outside capital from which so many communities are suffering, without at the same time courting the danger of increased government interference with the lives of individuals and families."

Throughout all these declarations and others, reported on earlier in the year, rings a note of sincerity. As organizations run, even Catholic organizations, there is at times ground for suspicion that the proponents of certain resolutions have an axe, or perhaps several, to grind. Fortunately this does not apply to meetings of the C. V. or its major Branches.

### An Opportunity for Constructive Aid

Ever so often the suggestion has been offered to Societies to sponsor some missionary or Mission, or some other group in need. The Rev. Jos. J. Schagemann, C.S.S.R., originator of the Maternity Guild plan and faithful co-worker of both the C. V. and N. C. W. U., now presents an opportunity for precisely such activity in an appeal printed in the *Bulletin* of the N. C. W. U. for January.

On the occasion of a mission conducted in Pennsylvania, 40 miles south of Erie, a few years ago, Fr. Schagemann discovered a group of 53 families in grave need of spiritual and material aid. Forty of them are of German origin. Scattered over the countryside, they have neither church nor school. During the world war, when the men were barred from employment in the steel mills, they purchased farms in Crawford County, at a considerable distance from the nearest church. The people are extremely poor and their farms are still heavily mortgaged. Once a month a Redemptorist Father from St. Mary's College, North East, Pa., celebrates Mass for as many as can attend in a small "Hall" belonging to the Grange. The children—out of a total of 240 souls there are 88 under 16 years of age—attend seven rural schools. It is extremely difficult to gather the children in the Grange hall, which is not centrally located, while the use of existing school buildings for catechetical instruction is not permitted. While the faith of the older generation is still vigorous, the children are in grave danger because of the non-Catholic atmosphere surrounding them.

Father Schagemann was requested by His Excellency the Most Rev. J. M. Gannon, Bishop of Erie, to continue his interest in the group at least until a church and an assembly hall, however modest, shall have been provided. The Bishop also authorized the opening of a bank account in favor of the proposed church. The members of the group have conducted a number of social affairs for the benefit of the fund, but because of their limited resources, without success.

"In their isolation," Fr. Schagemann writes in his appeal, "the people need first of all suitable literature and devotional articles . . . We would also recommend to the charity of our readers the sending of small sums to the Central Bureau toward the building fund. No alms will be considered too small. Until the group succeeds in erecting a small chapel and hall it will be most difficult to weld them into a congregation for the preservation of the faith."

Some assistance, by providing literature, has already been rendered the group by the Cath. Women's Union of Philadelphia, the N. Y. C. group of the Women's Union, and the students at Notre Dame High School in Baltimore, in response to personal pleas addressed to them by Father Schagemann. He requests further aid through gifts of English prayerbooks, catechisms, Bible histories, and other suitable religious books, suggesting that the donors communicate with the Central Bureau before sending anything, to avoid duplication. Gifts of money should be forwarded to the Bureau, while literature may be mailed to Mr. Frank Schweller, Route 1, Springboro P. O., Pennsylvania.

### A Canadian Weekly on a C. V. Resolution

The painstaking efforts engaged in by the members of the Committee on Resolutions of the C. V. may, at times, appear wasted. We possess sufficient evidence, however, that such is not the case, because they are read by a large number of thoughtful people. It is likewise reassuring that not a few of our resolutions have found their way into Catholic papers printed in foreign countries; here and there editors have, in addition, commented on especially timely subjects submitted by the C. V. for public consideration.

With the intention of stimulating interest in the discussion of the resolutions adopted by last year's convention, and by way of proof for the former statement, let us refer to the following striking commentary on the declaration "A Keen Public Conscience" by the editor of the *Prairie Messenger*, published by the monks of St. Peter's Abbey, Saskatchewan:

"There are a few statements in these resolutions that strike us, as deserving special mention. The first is the reference to the developing of a 'keen public conscience,' to which the remark is closely allied that 'to labor for the attainment of this goal (the promotion of the common weal according to the principles laid down in the papal Encyclicals) is not a matter of choice, but an obligation,' the most important task of the exponents of social justice in our country today."

"The spirit of the age of Free Thought and unrestrained Individualism," the editorial under consideration remarks, "has certainly affected the social conscience of many Christians, whose first law should be charity, not to speak of justice."

The Canadian editor is furthermore impressed by the poignancy of the following statement, contained in the same resolution: "That the restoration of society will be the 'result of a gradual development'." "This means that many living today," he adds, "will not see a fully restored society, but they will have the precious satisfaction of having unselfishly done their share towards preparing a better world to live in for the next generation. It means also that people must be on their guard against putting their confidence in social reconstruction schemes which, making no allowance for the deep and often inscrutable forces at work in the human breast or the entangled complexities of our public life, offer a quick remedy for all the ills of society. In this respect we find that not only those offend who place all their hope in Communism, but also those who think that a Christian social order does not require a gradual and cautiously worked out plan for a change in the structure of society. The latter are satisfied in privately doing their duties as Christians but take no interest in the public welfare of man. While they certainly are doing much, they must realize that the immense task facing the world today is not so simple."

### A Remarkable Polish-American Achievement

The commendable effort of the Polish Roman Catholic Union of America to establish an Archive and Museum is successful to such a degree that it was possible to dedicate both with appropriate exercises on January 12.

According to the program of the occasion the plan to found this Archive and Museum was recommended to the Board of Directors of the P. R. C. U. in 1935. Generous response to the appeal for gifts is said to be in large part responsible for the success attained. Both the Archive and Museum have "received hundreds of gifts, many of them priceless, from all parts of the country. Several important collections were generously donated. While still incomplete and still in the state of organization, the P. R. C. U. Archive and Museum," the report states, "may be said to be the largest existing repository of material pertaining to the history of the Poles in the United States."

The purposes of both collections are parallel to those of our Historical Library and Archives. The program issued on the occasion of the dedication of the former declares donations of the following kind were desired for the P. R. C. U. Archive and Museum:

"Books and pamphlets on the history and biography of the Poles in the United States; reports of Polish-American societies and institutions of any kind; books and pamphlets by American Poles on any subjects; books on Poland or any Polish subjects in any language published in the United States; files of Polish-American newspapers and magazines, complete volumes or single numbers; portraits of Polish-American pioneers and eminent personages; photographs and pictures illustrating Polish life in America; autographs and manuscripts, maps, medals, badges, etc."

This list of wants should remind our members to augment the C. V. collections as systematically as possible.

While almost nothing has been accomplished in our country towards organizing Catholic workingmen under the auspices of the Church, the *Jesuit Bulletin*, for January, reports that "in Southern Brazil, Fr. Brentano, S.J., works effectively against the Communists in his Catholic Circles for Workingmen. Founded by him in 1932, they now number twenty-two, with 17,000 members."

Organizations of this nature are far more necessary, we think, than study clubs among a certain type of 'intellectuals'; they extend instruction to the very men who must, in the nature of things, stand the brunt of the attack on religion, the Church, and the fundamental structure of civilization by Communists. Just prior to the World War, there did exist in our country about a dozen of Catholic Workingmen's Societies, the majority of them in St. Louis, with one in Buffalo, St. Anne's, founded by the late Fr. Meckel, S.J., and one in Dubuque, Iowa, organized by the late Fr. Philip Marke, O.F.M. At Buffalo, in 1913, representatives of the existing Workingmen's Societies met in the course of the C. V. Convention.

## YOUTH MOVEMENT AND STUDY CLUBS

Provided promoters and leaders of study clubs are sufficiently alert to the needs and the tendency of the time, theirs is a great opportunity it should be possible for them to improve. The author of "Activities of the American Youth Commission" is undoubtedly warranted in stating that

"The operation of social and economic forces is necessitating a fundamental reorganization of education to meet the changing vocational requirements."

It is the third of the four aspects present in the problem referred to by the writer we would wish to point out in this column: that of post-high school education. The brochure states in this regard:

"The relation between employment and education, in school or elsewhere, is a permanent one. Some of the most significant steps in this relationship are:

(a) Formulating a program adapted to the needs of those who desire more education of a general or vocational character.

(b) Organizing the secondary schools to include a consideration of the junior college, continuation and part-time education, and adult education.

(c) Bridging the gap between school experience and vocational adjustment for those youths who are not going to college or the university."<sup>1)</sup>

A study club, organized in a Catholic parish under the guidance of its pastor and his assistants, where there are such, may well undertake the tasks referred to, provided leaders will qualify for the work. It should be possible to establish the study club eventually as a voluntary Extension Course adapted to the needs of the members of a particular parish. Where the parish has a high school, the study course might be developed into a junior college, providing a curriculum adapted to the circumstances of the members of the parish.

In some country districts, where parishes are found in close proximity to each other, study courses should be developed, we think, into folk schools, such as those of Denmark. They are admitted to have promoted the Danish farmers' welfare by creating, through education, intelligent interest in agriculture and cooperation.

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Some excellent thoughts on social influence are contained in the discussion by a contributor to *Pax*, published under the title "Why this Ignorance?"

"It is a mistake to imagine," the anonymous author of the article writes, "that *thinking*, especially that of the young and the uneducated, can be dissociated from their social environment. For most of us, thinking is confined to translating into concepts the impressions we receive from the general behavior and reactions of those around us. The soil which receives the seed plays a very important part in the growth of the seed itself."

<sup>1)</sup> Wash., Jan. 1937, The American Council of Education, publ.

Civilization today is, as the writer of these remarks states, hostile to true Christian order, and it is not, therefore, surprising that the exclusive claims of Catholicism should be considered by a very large number as exorbitant and incomprehensible.

"Even the Catholic can scarcely remain unaffected by the outlook and the social atmosphere in which he finds himself," the writer in *Pax* continues, "hence the importance of a closer study of his faith and its implications, and, unfortunately, the pre-occupation of a career, or the very struggle for existence, often leaves but little leisure for serious reflection. The whole trend of modern culture seems to militate against the consideration of the great spiritual values, so that many a Catholic is forced to admit that his religious knowledge is still in its infancy; he has become a man but in this respect has not 'put away the things of a child.' Oft-repeated fallacies, undetected by an unthinking public, also hinder interest in the claims of the Church. For instance, because a man has become highly efficient in some secular pursuit, or shows special talent in some branch of knowledge, he is, ipso facto, supposed to speak with authority on the deepest religious questions."

We have here some very excellent reasons why Catholic youth, and adults also, for that matter, should read and continue to acquire the knowledge of Catholic doctrines and their application to their own life, to the life of their community and nation, necessary to men and women under prevailing conditions. Catholics, who because of ignorance, permit false doctrines to permeate the classes and the masses, will be held to strict account by the Judge, provided it would have been possible for them to acquire the knowledge necessary to battle for truth and justice. They assume a heavy responsibility, who neglect to consider the words of Leo XIII that "one sins against one's self and the State by neglecting to concern one's self with the condition of the lowly."

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There is a theme for a discussion club in the following excerpt from a foreign source:

"Youth-movements often succeed in their own way, by keeping society adolescent. In China and Egypt during the past twenty-five years the students have frequently dominated politics with the result that political programs there are apt to read like the essays of secondary school-boys.

"The adult life of the U.S.A. shows distinct traces of the whip-hand held by the spoilt child in every American family."

But whence the spoilt child?

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Now in its eighth year, the Study Club of C. V. members at Fort Wayne is engaged in the discussion of Freemasonry, using the important work of the late Mr. Arthur Preuss on this subject as a guide.

One of the C. V. Press Bulletins, published during the past year, Vol. XXIV, No. 29, supplied collateral information.

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In the chronology of Catholics who have worked for world peace, an important part is to

be credited to M. Emmanuel Mounier, a French youth leader, who explained Catholic peace principles at the World Youth Congress at Geneva. M. Mounier's speech was a shock to many of the delegates, who expressed strong disapproval. The effect was, that he exposed the Congress as a dictatorial move by the Communist Party, and not a mutual and free expression of peace aspirations, as it was at first understood to be.

The Congress was suspect by the Catholic Bishops, and while memories are still fresh with the exploits of Soviet Russia's representative with the League of Nations, Litvinov, at Geneva, it is not surprising that the Communist Youth movement is adopting tactics of duplicity.

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The official *Fides Service* has furnished a glowing account of the first Congress of Catholic Youth held at Naus-Dinh, Tonking, in the fall. Father Vacquier, who organized the concursus, expected about 3,000 Catholic youths to come from all parts of the country—from their daily labor in the rice-fields, factories and offices to gain fresh courage from a realization of their numbers, and to elaborate by means of prayer and study a program of future action. The actual results far exceeded his most sanguine expectations. More than 5,000 young men between the ages of 15 and 30 attended the Congress.

On the morning of the Congress Masses began in the crowded church at four o'clock. At five o'clock the various delegations began to arrive, some coming by train, others on foot and others by motor omnibus. One Annamese priest from the diocese of Phat-Diem brought with him a party of 1,000 young men.

Pontifical High Mass was celebrated in the Martyr's Square in the presence of an enormous crowd of over 15,000 persons by the Vicar Apostolic of Hanoi, the Most Rev. Francis Chaize, assisted by four other bishops. At the conclusion of a stirring address by the same prelate, a venerable old man of 86, the aged Doc-hoc-Quang—a grandson of one of the Annamese martyrs—advanced forward, leaning for support on the arms of two other distinguished Annamese, and placed a bronze palm leaf at the foot of the altar.

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Youth groups in St. Paul and Minneapolis are offered an opportunity to study social problems as a result of efforts inaugurated by the Young People's Social Guild of the Archdiocese.

Members of the youth associations organized at the College of St. Thomas and the College of St. Catherine, various youth groups of the Confraternity of Christian Doctrine and the units of the Sodality are beneficiaries of the course of social study opened on January 8 with a lecture by the Rev. Virgil Michel, O.S.B., of St. John's University, on "The Social Question." Dom Virgil is prominently identified also with the Central Verein of

Minnesota Institute of Social Study conducted at the university named.

The participants are to be organized into groups of approximately 25; those residing in St. Paul are to attend the sessions held in St. Thomas, while the members from Minneapolis are to be accommodated at St. Margaret's. The supervisory committee is formed by His Excellency Archbishop John G. Murray, Rev. James Moynihan, President of the College of St. Thomas, Mother Antonia, President of the College of St. Catherine, and the Rev. R. G. Bandas, Director of the Confraternity of Christian Doctrine.

## CO-OPERATION AND CREDIT UNIONS

### Bank's Organ Discusses Consumer Co-operation

Every believer in the Rochdale system of Co-operation will agree with the conclusions reached by the author of the article on "Consumer Cooperatives. Their Actual Status in Our National Economy," published in the *Index*, the house organ of the New York Trust Company, one of the best publications of this kind. Having dwelt on the attitude of the Federal Government, to foster and further Co-operation, the writer asserts:

"Such assistance to co-operatives by the Federal Government may be justified so long as it is held within reasonable bounds but it runs the risk, in respect to the best interests of the co-operative movement itself, as well as in respect to private trade, of giving them an artificial advantage over other business enterprises which would promote an expansion their services to certain groups of consumers would not otherwise warrant. To subsidize co-operatives would be to compel the taxpayer to make up an illusory saving enjoyed by a special group of consumers. If they cannot stand on their own feet, effecting economies for their members which could not be gained in any other way, they would serve no useful purpose. Government aid would also tend to make the whole movement a political football, and create new difficulties in the development of a system of national distribution which must be based on the working of economic and not political laws."

With this opinion no true co-operator will quarrel; in fact, the article is recommended to study clubs for their consideration, since it contains a number of provocative statements which co-operators and others, interested in Co-operation, might do well to discuss. The following, for instance:

"It is widely felt that in certain fields they [co-operatives] are cutting into the normal business of privately owned enterprise, but other instances are often cited where the co-operatives have actually served as a healthy spur to capitalist business which needed fresh competition. It is generally agreed, however, that where co-operatives have been organized, neither price wars nor attempts to cut off their supplies have solved the problems their operations may have created."

Knowledge of the Rochdale system and the practices of Co-operation are all the more necessary to co-operators at the present time for the reason that both the representatives of finance-capital and members of the middle class, who believe consumer co-operatives threaten their economic interests, are prepared to throw difficulties in the way of Co-operation.

## Agenda of a C. U. Conference

The value of the Catholic Credit Union Conference was again demonstrated at the meeting on January 12, of the St. Louis branch, C. U. C. of Mo. The state organization of industrial Credit Unions had communicated to some of the officers of the Conference their intention to request an amendment to the present law, permitting extension of the legal limit for loans to be granted without the endorsement of co-signers and without collateral. They contended the C. U.'s should be allowed to compete also in this respect with the 'small loan' companies, Industrial Loan Companies, etc., who grant loans up to \$300 against the borrower's signature, unsupported by other security or collateral.

The Catholic group, however, thought otherwise. While they are as eager as others to assist needy borrowers, they think the law should remain as it is in this respect, both to protect the members of the organization and to prevent indiscriminate borrowing. If a man must have co-signers or produce collateral for a loan exceeding \$50 he will give more serious thought to the gravity of his need and to his ability to repay than he would otherwise.

Other matters, too, occupied the attention of the participants in the session. They agreed to suggest a change of the present law so that a Central Credit Union for the affiliates of the Conference may be established, and were advised, a Catholic Representative had already investigated the possibilities for acceptance of such a change.

An issue discussed at a previous meeting was presented in a new light. Some members had suggested the Unions should be permitted to determine their own fiscal year, in order that business might be closed, say, at the end of November. If that were done, members would be able to withdraw money for taxes, Christmas expenditures, etc., during December without interfering with dividend earnings. A new angle of the problem was brought to light by the question raised by the representatives of the youngest member unit, Font Bonne College C. U. This group think their business year should end with the school year, in order that dividends might be allowed in June, at a time when a number of students terminate their course of studies. A law, permitting the units to determine their own fiscal year, would solve the difficulty encountered in the school groups as well as in the parish units.

Among other questions discussed was that of introducing a borrowers' dividend. Opinions are divided on the issue; some members consider this special dividend preferable to reduction of the interest rate, while others contend their associations have increased the number of loans granted by lowering the rate.

Altogether, the facts cited would seem to show the Conference is an agency offering worthwhile service to the member units.—The meeting referred to was attended by some 18 representatives of 7 associations.

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## Credit Union News

Approached by us for a statement on the present condition of the first C. U. established in our country, Rev. A. J. Leclerc, pastor of St. Mary's parish, Manchester, in whose congregation the plan was consummated, requested Mr.

Albert F. Roy, Treasurer of the association, now known as St. Mary's Bank of Manchester, to send us the bank's statement of resources and liabilities as of July 15, 1936. The following particulars regarding the resources of the association are gleaned from this source:

The assets are: Bonds and stocks, \$27,295.00; loans, \$915,566.00; real estate owned, \$173,976.68; cash in hands of Treasurer, \$115,125.69; other assets, \$106,550.69,—the total being \$1,340,514.06.

Naturally, among the liabilities the largest item is the amount due depositors, in this case, \$1,237,747.18. Reserves and capital total \$92,637.30, while the collection account is given as \$2,149.58. But the society has also a Christmas club account—something our C. U.'s could introduce more generally—totaling \$7,980.00.

The sums reported are of a magnitude as yet beyond the attainments of the Parish C.U.'s organized in the past nine years. The Manchester, as well as other Parish C.U.'s operating among the French Canadian Americans in the New England States, owe part of their growth to the fact that they have expanded, at least to a degree, into the building and loan field. Nevertheless, there is no reason why the Parish C. U. pure and simple should not attain to greater volume of resources than it has thus far achieved.

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"By and large, our members have been actuated by the co-operative features rather than the profit motive in joining the Franciscan Credit Union, and realize that the incidental profits cannot accrue during the first year of operation."

It is thus the Rev. Maximus Poppy, O.F.M., Spiritual Director of the Franciscan Tertiaries of St. Louis, comments on his report for the first year of existence of the Franciscan Credit Union of this city. He states there were "about a baker's dozen" on hand when the society was established at the end of January, 1936, hardly sufficient to staff the three committees required to govern the C. U. At present the association numbers 75 members, about 10 percent of the active membership of the fraternity. The present need is said to be a demand for loans.

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In view of an increasing demand for literature on Parish Credit Unions, the Bureau has just published a leaflet on the history and organization of the C. U. and the methods to be followed in operating a parish association of this type, written by Mr. August Springob, Milwaukee, Treasurer, St. Francis Parish C. U., President, the Knights of Columbus C. U., and founder and President, the Wisconsin Catholic Parish Credit Union Conference.

For the same reason, the Most Rev. A. J. Muench, Bishop of Fargo, has revised the leaflet "Credit Unions in Parishes" published by us in 1934. His Excellency has brought figures, etc. up to date.

Both leaflets are available to those interested in Parish Credit Unions. They have a value all their own

by virtue of being eminently practical, elementary, and informative, while they do not ignore the ideals Credit Unions should aspire to.

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It is a fine commendation of the Parish C. U. that the Rev. A. J. Dubbert, pastor of St. Augustine's congregation in St. Louis, chooses to serve, without remuneration, as treasurer of the thrift and loan association established in his parish. The Rev. Father is, moreover, ever prepared to plead the cause of the parish C. U. with any group of priests or laymen that give evidence of being interested in this benevolent institution.

His statement, as treasurer, for the month of December, 1936, lists the assets of the association at \$10,800.00, consisting of \$1474.08 in cash, \$5309.92 in U. S. Treasury Bonds, \$1500.00 in Certificates of Deposit, and \$2461.50 in loans to members, while the expense is given as \$54.50. The organization has 176 members, of whom 36 are at present borrowers. The Board of Directors favor a dividend of 4 percent.

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The first Parish C. U. in the State of New York was organized January 7, in Holy Family congregation at Rochester. Thus a beginning has been made, which, Mr. Charles T. Trott, President the N. Y. Branch of the C. V., believes may have the result that "others will follow in the course of time."

Mr. Trott, accompanied by Mr. Philip H. Donnelly, had, on January 6, addressed the Holy Name Society of the parish named, with a view to obtaining their affiliation with the C. V. The Rev. Joseph Gefell, active in the local and State Branches of our organization, and principal sponsor of the Maternity Guild established under the auspices of the local group of the Natl. Cath. Women's Union, is pastor of Holy Family parish.

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A truly remarkable record has been established by the St. Louis Policemen's Credit Union, organized three years ago, when 13 members of the metropolitan police force deposited \$26 on shares in order to initiate the endeavor. As of January 1, 1937, the union had 1462 members and assets of \$177,250.

Altogether the association has granted its members loans totaling \$464,306. During the same period dividends have alternated between 4 and 5 percent. The President of the Union, Mr. Charles Buese, became acquainted with the operation and the merits of the C. U. through his membership in St. Boniface Parish C. U. of St. Louis.

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At their December meeting, the board of directors, St. Francis de Sales Parish C. U., of St. Louis, decided to call in all passbooks for verification of entered amounts. Adopting this policy, they had two purposes in mind:

- 1) a checking of passbooks would reveal possible errors of entry and their being perpetuated;
- 2) since dividends on all full shares would be entered in a member's book, the task of issuing and mailing checks would be avoided.

Members were advised that a dividend of 3 percent had been declared and that the amount of their dividend would be entered in their passbook.

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The issue for November of *The Columbian*,

official publication of the Milwaukee-Pere Marquette Council No. 524, Knights of Columbus, contains an article on "The Columbian Credit Union," organized among members of the Council, and three advertisements indicating to members the services the thrift and loan association is prepared to render.

Mr. August Springob, President of the particular C. U., is the author of the article.

## The C. V. and Its Branches

### Convention Calendar

Catholic Central Verein of America and National Catholic Women's Union: Hartford, Conn., August 13-18.

Cath. C. V. and C. W. L. of Wisconsin: Sheboygan, June 13-15.

Cath. Union and Cath. Women's League of Illinois: Carlyle.

Cath. Union and Cath. Women's Union of Ohio: Columbus, July 17-18.

C. V. and C. W. U. of Pennsylvania: Beaver Falls.

St. Joseph's State League and Cath. Women's League of Indiana: Evansville.

State League and C. W. U. of Texas: Tours, in July.

C. V. and C. W. U. of Connecticut: Hartford, simultaneously with convention of C. C. V. of A.

C. V. and C. W. U. of New York: Schenectady, September 4-6.

### Branch of N. C. W. U. Established in California

Repeatedly attempts have been made to organize a Branch of the N. C. W. Union in California. Time and again Rev. Henry Busch, S.J., endeavored to attain this goal, his efforts, supported by others, finally resulting in Mrs. Agnes E. Osterloh, of San Francisco, being delegated to attend the San Antonio convention.

Apparently this step was helpful, for now the State Branch is an accomplished fact. Sunday, January 17, delegations from three societies in San Francisco, a society in Sacramento, and one in San Jose perfected the organization at a meeting conducted in the latter city. Rev. Fr. Busch assisted in the formation of the new federation.

Mrs. Osterloh was elected President, Mrs. Mary Mulcahy, San Francisco, Vice President, and Miss Clare Meyer, Sacramento, Secretary.

### Our Endowment Fund

Speaking as the President of the C. V., Mr. Frank Blied declares in the Message addressed in January to the officers and members of the affiliated units, the intended Central Bureau Endowment Fund of \$250,000 to \$300,000, had so far attained only to \$222,000. Which means that roughly \$30,000 are still needed to reach even the minimum goal suggested. Mr. Blied appeals for additional contributions to this account.

On its part, the Bureau has frequently allotted gifts large and small, assigned to it subject to its discretion, to this fund, although we might have appropriated them for maintenance, expansion of this or that activity, etc. Fortunately, both officers and many members of the C. V. realize the need and obligation of increasing the Fund. This conviction has found expression in a number of unsolicited gifts. Mr. Blied set an example to others with a contribution of \$10. The Charles Korz Memorial Fund Bursse had been brought up to \$90 during November by a gift of \$10, received from the N. Y. Branch of the C. V., and in January the Cath. Women's Union of New York completed it with a donation of \$10.

Several other burses were added to during the last several months. St. Anthony Benevolent Society of St. Louis contributed \$5 and St. Boniface Society of the same city \$1 to the Fund in memory of the late Msgr. Muehlsiepen, Father Faerber and Dr. Edward Preuss. On the other hand, the same St. Boniface Society donated \$10 to the Fund without a restriction, N. N., Connecticut, \$40, the N. Y. C. Branch \$10, and the Cath. Women's Union of Pittsburgh \$2.50.

Recital of these facts should underscore the importance of Mr. Blied's plea. It is essential that the Fund be completed, or at least greatly augmented, particularly because of the lowering of income through reduction of interest rates. President Blied's suggestion that during Lent the members of the C. V. should practice generosity, may well be applied to support of this particular undertaking.

### Texas Branch to Combat Child Labor Amendment

Meeting in San Antonio Jan. 12, the Executive Committee of the Cath. State League of Texas agreed to instruct member units to oppose ratification of the proposed Child Labor Amendment in the Legislature, although endorsed by President Roosevelt and Governor James V. Allred.

The group likewise decided to demand defeat of a bill intended to place a tax on fraternal societies, which should, they argue, as mutual and co-operative associations, be exempt from taxation. A committee was appointed to devise a plan to equalize the annual dues for the three sections of the Branch—the men's and women's federations, and the Insurance Society.

### Mo. Branch Executive Committee Urges Rural Life Aid

Eager to assist the endeavors of the St. Louis Archdiocesan Rural Life Conference, last year's convention of the Cath. Union of Mo. pledged the organization to provide a bursse of \$2500 to be presented to His Excellency the Most Rev. Christian H. Winkelmann, Director of the Conference, for one of its projects. The Director has set up this sum as the requirement for providing and maintaining one classroom in a school to be erected in some community in the Missouri "diaspora", religiously distressed areas in which one may find parishes of no more than 15-20 poor families.

It is for this purpose the Board of Directors of the Union, in session at the Central Bureau on Jan. 17, decided to urge the several District Leagues of men,

women, young men and young women to arrange entertainments by which funds are to be raised for the bursse.—The Board also voted \$100 towards the maintenance account of the Central Bureau.

### With the Benevolent Societies

Not a few Benevolent Societies, once enjoying a healthy existence and engaged in good works ranging even beyond their specific aims, would have avoided dissolution, had the course pursued by St. Clement and St. Peter Benevolent Societies of St. Paul been adopted. They have now merged their assets and formed a new corporation, the St. Clement and St. Peter Benevolent Society.

At a joint meeting, the merger, carefully prepared during the past several months, was consummated. As a result, the new organization controls the total assets, while the members enjoy added security. President of the unit is Mr. Leo Felten, Financial and Corresponding Secretary Mr. Wm. M. Strub. Mr. Frank Kueppers, Mr. Joseph Matt, editor the *Wanderer*, Mr. Alphonse Matt, and others were instrumental in bringing about the change.

The action of these Societies is worthy of serious consideration by other units of the C. V. Here and there weak Societies exist which, rather than seek dissolution, should merge with a stronger unit. Or the reorganization might follow the example set by a group of Societies in Milwaukee by organizing a federation, known as St. Joseph's Society, regarding which we have repeatedly reported. Survival is better than liquidation.

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St. Joseph Benevolent Society of Milwaukee, a federation of organizations of this type, on January 7 initiated a class of 79 members, known as the "Father Maas Class", named after the Spiritual Director and pastor of St. Leo's congregation, the Rev. Nicholas Maas.

The new members, resulting from a "drive," were received at an open meeting, attended by approximately 500 people. Addresses were delivered on the occasion by Mr. Jos. H. Holzhauser, President the Wisconsin Branch of the C. V., the officers of St. Joseph's Society, and Mr. Conrad Wittemann, member of St. Leo's Branch, through whose efforts as chairman of the committee on membership the increase was achieved.

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The following information should encourage officers and members of Benevolent Societies: St. Joseph Society, of St. Lawrence's Parish, at Troy, N. Y., conducted a special membership drive during the past year with the result of an addition to its ranks of 24 new members. It is at Troy our New York State Branch intends to conduct its convention in 1938. Addressing the society's annual meeting in December, Mr. Peter J. M. Clute, General Secretary, N. Y. State Branch, dwelt on the importance of a strong, active membership and the enlistment of youth in our movement. He also outlined the prominent features of our annual conventions in anticipation of the meeting at Troy.

St. Joseph Society, organized on March 27, 1870,

has since that time paid \$23,152 "death benefits," while \$5084 were disbursed among members after the death of a wife. This is really a form of funeral insurance, granted without the payment of special dues. In addition, the Society has distributed \$31,666 in the shape of "sick benefits" among its members in the course of years.

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A virile twig of our active Rochester Branch, St. John's Benevolent Society of Our Lady of Perpetual Help parish, established in 1912, celebrated the Silver Jubilee of its founding on Jan. 17, 18 and 19, in a manner reminiscent of the "good old times."

The chief features of the event were: a high mass of thanksgiving and communion; a Requiem High Mass and annual meeting, including installation of officers, and, ultimately, the Jubilee banquet with its course of ten speakers, eight priests and two laymen. The Rev. Francis J. Hoefen, pastor of Perpetual Help parish, is Spiritual Director, Carl P. Holley, President, and Charles H. Mura, Secretary of the Society.

### Miscellany

On the occasion of the presentation of a purse to Msgr. Wentker, of St. Louis, by his parishioners in recognition of the singular service he has rendered Our Lady of Perpetual Help parish in the 26 years of his pastorate, the organization by him of a Parish Welfare Committee and the 'Arbeiterwahl' were pointed out. The purpose of the latter was "to improve the condition of the workers and to study the encyclicals of the Popes with the intention of fostering and promoting the old doctrines they teach." The former organization, on the other hand, "was instrumental in leading 300 persons to establish ties with the Church."

Msgr. Wentker was recently referred to in these columns as one of the lecturers at a St. L. District League Study Course.

Writing on "Importance of Family Records" in *The Home Adviser*, of Vienna, Mo., a Catholic rural weekly, the Rt. Rev. Msgr. Jos. Selinger, D.D., of Jefferson City, makes a strong plea for keeping family records. He comments on the collecting of personal and family statistics by the Government and Insurance companies and recalls to the mind of readers the long established practice of the Church to record baptisms, marriages and deaths. Concluding the Monsignore adds:

"Let me commend on this occasion the Central Bureau, 3835 Westminster Place, St. Louis, Mo., the clearing house of the Catholic Central Verein of America, for its care of and interest in records of old German families. I would ask all readers who have any old records to send them to that address."

Letters, newspaper clippings, mourning cards, certificates of baptism, etc., belong to the category to which above remarks refer.

A timely subject: "What can Catholic Action achieve at present," was discussed by the Rev.

James A. Magner in the latest open meeting of the Chicago District League.

The interest aroused by the lecture was evidenced by the animated discussion that followed, the President, Mr. M. F. Girten, having urged the participants to address questions to the speaker.

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No less opportune were the two lectures delivered at a mass meeting of the Philadelphia District organizations of the C. V. and the N. C. W. U.

The Rev. Dr. Charles Bruehl, of St. Charles Seminary, Overbrook, spoke on the nature of Communism, the causes responsible for its rise to power, and the remedies to be applied to prevent its possible triumph. The Rev. Dr. Benedict Lindner, O.S.A., Philadelphia, on his part, dealt more specifically with recommendations for the combatting of this dangerous philosophy, his remarks being supplemented by those of Rev. Hy. Steinhagen and Rev. George Englert, C.S.S.R.

### Opposing Camps

Two communications received by the Bureau within a few days of each other reveal certain counter-currents existing in the C. V. One, addressed to us by the secretary of St. Joseph's Society, Appleton, Wis., commends the little article, printed in the December issue of our magazine, calling on societies to subscribe for *Central Blatt and Social Justice* for public and institutional libraries. His Society had, we are told, decided to aid our efforts in this direction. On the other hand, the State Library of a certain western commonwealth informed us on January 4th no copy of *Central Blatt and Social Justice* had been received by them for some months back. "We have been receiving a complimentary copy," we are advised, "and hope that you can continue sending it to the Library."

This State Library was dropped from our subscription list, because the State Branch in question had notified us they did not care to continue the subscription.

The related facts illustrate well the attitude of the two camps existing in our organization: that of the militant officers and members opposed by the cohort of the indifferent. These are a terrible drag on the energy of those who would carry forward the banner of Catholic Action.

### Books Reviewed

#### Received for Review

- Cox, Ignatius W., S.J. *Liberty, Its Use and Abuse*. Vol. I: Basic Principles of Ethics. (Vol. II. Ready in January). Fordham University Press, N. Y., 1936. Cloth, 168 p. \$2.00.
- Simon, Dr. Paul, *Das Menschliche in der Kirche Christi*. 2. ed. B. Herder Book Co., St. Louis and Freiburg i. Br., 1936. Cloth, 208 p. \$1.60.
- Lamers, Dr. Wm. M., *Everyman. A Morality Play in Three Acts*. The Cath. Dramatic Movement, Milwaukee, 1936. p. c., 48 p. Price 50 cts.
- Crouch, Mabel, *High Priced Happiness. A Three-Act Comedy-Drama*. The Cath. Dramatic Movement, Milw., 1936. p. c., 64 p. 50 cts.
- Glenn, Paul J., Ph.D., S.T.D., *Psychology. A Class*

Manual in the Philosophy of Organic and Rational Life. B. Herder Book Co., St. Louis, 1936. Cloth, 391 p. \$2.50.

Schmiedeler, Rev. Edgar, O.S.B., Ph.D., Childhood Religion. Adult Education Series. Internat. Cath. Truth Society, Brooklyn, N. Y., 1936. p. c., 32 p. 10 cts.

Marx, Walter J., Ph.D., The Development of Charity in Medieval Louvain. Privately printed and publ. by Dr. Marx, Mt. St. Joseph College, Chestnut Hill, Phila., Pa., 1936. p. c., 124 p.

Helfen, Rev. M., The Master of Nazareth. A Passion Play in Four Acts and One Tableau. Cath. Dramatic Movement, Milw., Wis., 1936. p. c., 95 p. 50 cts.

Keeler, Sr. M. Jerome, O.S.B. A White Lie. A One Act Play for Girls. Cath. Dramatic Movement, Milw., Wis., 1936. p. c., 16 p. 25 cts.

Nell-Breuning, Oswald von, S.J., Reorganization of Social Economy. The Social Encyclical Developed and Explained. English ed. prepared by Bernard W. Dempsey, S.J. The Bruce Publ. Co., Milwaukee, 1936. Cloth, 451 p., \$3.50.

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The little book, *Alasotmangeoel*, a prayer-book in Micmac, in 24mo, produced by Rev. Fr. Pacifique, Capuchin and Missionary among the Micmac Indians, is the result of years of painstaking effort on the part of its author. The volume contains no less than 737 pages of well-printed text, plus a Preface and Table of Contents. Intended to serve the religious purposes of a mere handful of people, Indians, the world will hardly consider the book worthy of its notice. Nevertheless it will undoubtedly produce better and more lasting fruit than many a volume awarded the Pulitzer prize or lauded by learned reviewers. Many times in the course of years those in whose hands this prayer-book shall have been placed will be fortified, while their souls will be comforted and evil inclinations subdued. Coming generations even will be the better for Fr. Pacifique having published this volume in the Micmac tongue at Ste-Anne de Ristigouche, P.Q., in the year of the Lord 1936.

Poulet, Dom Charles, A History of the Catholic Church, translated by Sidney A. Raemers, Vol. II., pp. XXI, 735. St. Louis, Mo., Herder, 1935. \$5.00.

The second volume of Dom Poulet's Church History in the translation of Fr. Raemers treats of the modern period extending from the Reformation to our times. The work retains all the good qualities of the first volume with respect to clarity, conciseness and precision. Naturally some students will disagree with the author on mooted questions. The section dealing with the origin of the Reformation in Germany is inadequate. The translator could easily have shortened some parts treating of French affairs. The additions made by the translator improve the treatment by the author of the history of the Church in America. Many French reference works instanced in the bibliographies will be found inaccessible to American

readers, and the translator would have done a greater service to the students of this manual by listing references to English works in their stead. Yet despite these shortcomings the Church History of Dom Charles Poulet in the present translation is the best manual we have in English for the use of colleges, seminaries and universities.

JOHN M. LENHART, O.M.Cap.

The Great God. A Course of Sermons on the Divine Attributes. By the Very Rev. Tihamar Toth. Translated by V. G. Agotai. Edited by Rev. Newton Thompson, S.T.D. St. Louis, B. Herder Book Co.

Basic for religion is proper knowledge which determines man's attitudes, directs his conduct and assigns to the emotions their rightful place. Collapses in adult life are mostly due to inadequate information. Hence, the vital importance of sound religious instruction. Now the pivotal point of all religious instruction, its very heart, is the knowledge of God. If we have the right understanding of God every other detail naturally assumes its proper place, for God is the measure of all things. Solid and meaty doctrinal discourses, avoiding the polemic and controversial, constructively setting forth the substance of our faith in its inherent beauty and harmony, are most beneficial in our days of superficial religious thinking and chaotic confusion.

It seems to the reviewer that Dr. Toth is doing excellent work in this respect, since his sermons carry far and wide the illuminating message of our holy faith in a form which appeals to our contemporaries. Without being dogmatic, in the evil sense, he is convincing and compelling. Not only does he address the intellect but also the heart which has its rights as well as the abstract understanding. His presentation of religious truth is truly popular and thoroughly adapted to modern minds.

The subject of the present instructions is God in His sublimity and ineffable greatness. The attributes of God are described in such a way that they become motives of corresponding activity on our part and sources of inspiration. The author stresses in particular the consoling aspects of our belief in God, under whose fatherly Providence we can live with the confidence of happy children and look with trustfulness and courage to the future. We are thankful, indeed, for this beautiful book.

The translation, trying to reproduce the simplicity and charm of the original, is quite satisfactory.

CHAS. P. BRUEHL

Erb, Alfons, Zeugen Gottes. Herder Book Co., Freiburg i. B. & St. Louis, 1935. Octavo 402 pp. Cloth. Pen drawings by August Braun. \$1.75.

The saints as fire-brands of God, His rallying-centres among men.

L. H. TIBESAR, M.M.

## Central-Blatt and Social Justice

Veröffentlicht von der Central-Stelle des Central-Vereins.

### Das Komitee für Katholische Aktion:

Ehren-Vorsitzender: Most Rev. Aloysius J. Muench, Bischof von Fargo; Vorsitzender: Joseph Matt, K.S.G., St. Paul, Minn.; Schriftführer: H. B. Dielmann, San Antonio, Tex.; F. C. Blied, Madison, Wis., Präs. des C. V.; Rev. A. Mayer, St. Louis, Mo.; Rev. Wm. J. Engelen, S.J., St. Louis, Mo.; Rev. C. F. Moosmann, Munhall, Pa.; Nicholas Dietz, Brooklyn, N. Y.; F. Wm. Heckenkamp, Quincy, Ill.; Philip H. Donnelly, Rochester, N. Y.; F. P. Kenkel, Leiter der C. St., St. Louis, Mo.

Anfragen, Briefe, Geldsendungen usw., bestimmt für die Central-Stelle oder das Central-Blatt, sind zu richten an

Central Bureau of the Central Verein,  
3835 Westminster Place, St. Louis, Mo.

## Centralisten und Föderalisten in der Schweiz.

### II.

Der einflussreiche Verband der katholischen Schweizerakademiker, „Schweizerischer Studentenverein“, dem die katholischen Akademiker der deutschen und französischen, italienischen und rätomanischen Schweiz angehören, verlangen nun eine stärkere Betonung des Föderalismus auf den Grenzgebieten staatlicher und kirchlicher Zuständigkeit. Das trifft nach ihnen zu:

1) Für das Familien- und Eherecht. Es sollen die Kantone das Verhältnis zwischen kirchlicher und staatlicher Trauung selbständig, z. B. im Sinne der Anerkennung der kirchlichen Trauung durch den Staat geregelt werden können. — Die obligatorische Civilehe wurde uns soz. mittels des Schweizer Civilrechts durch Majorisierung eingeschmuggelt und damit auch den katholischen Kantonen und Staatsbürgern aufgedrängt!

2) Für das Schul- und Erziehungswesen. Die Kantone mit überwiegend katholischer Bevölkerung sollen die Forderungen ihrer Religion verwirklichen können. Namentlich soll der konfessionellen Schule (Klosterschulen und Mädchenpensionate in der Urschweiz, Luzern, Freiburg, Wallis, St. Gallen!) die staatliche Anerkennung und Unterstützung gesichert werden. (Finanzielle Hilfe, aber ohne dass die Klöster dabei vom Staate zu sehr abhängig werden!)

3) Für die Regelung des Verhältnisses zwischen Kirche und Staat (z. B. Abschluss von Konkordaten).

4) Die Gesetzgebung auf dem Gebiete des Strafrechts soll vom Bunde wieder auf die Kantone übertragen werden. Denn das Strafrecht hat der sittlichen und religiösen Ueberzeugung der verschiedenen Volksteile zu entsprechen. Dass ein allgemein eidgenössisches Strafrecht dies nicht tut, hat der schweizerische Strafrechts-Entwurf leider sattsam bewiesen. Er wird darum von den schweizer Katholiken abgelehnt.

Ein gesunder Centralismus wird dagegen im

Verhältnis des Staates zum Ausland, also in der Diplomatie, anerkannt. Auch im Heerwesen mag die ebenfalls längst durchgeführte Centralisierung die Stärke und Schlagkraft der Truppen erhöhen. Das bisher gewährte föderalisierte Element soll dabei aber auch hier weiter beibehalten werden, dass nämlich die Truppenkörper (Regimenter, Bataillone) aus der Mannschaft desselben Kantons gebildet werden und dass den Soldaten für gewöhnlich Offiziere aus dem eigenen Kanton gegeben werden.

Die Notwendigkeit einer centralisierten Regelung des wirtschaftlichen Verkehrs und was damit zusammenhängt (Eisenbahn, Post) und der Handelsbeziehungen mit dem Ausland scheint unzweifelhaft zu sein. Dagegen wird auf finanzpolitischem Gebiete von der kathol. Akademikerschaft eine stärkere Betonung des Föderalismus im Sinne einer vermehrten finanziellen Unabhängigkeit der Kantone gefordert. Die Vermehrung der Bundeseinnahmen hat die kantonalen Einnahmequellen ziemlich eingeschränkt. Letztere reichen zur Erfüllung der kantonalen Aufgaben nicht mehr aus. Dadurch wurden die Kantone gezwungen, beim Bunde um finanzielle Hilfe nachzusuchen, der sie ihnen in der Form von Subventionen gewährt. Dass aber solcher Subventionsbettel seitens katholischer Kantone die Initiative und Schlagkraft in kulturellen Kämpfen lähmt, versteht sich, wenn man bedenkt, dass man in Bern eben mehrheitlich protestantisch, zeitweise sogar sehr radikal und freimaurerisch eingestellt oder doch beeinflusst zu sein scheint.

Mit dem Anwachsen dieser Subventionen wuchs die finanzielle und damit auch sonstige Abhängigkeit der Kantone vom Bund, was wiederum zu einer Beschränkung der kantonalen Autonomie und des kantonalen Selbstbestimmungsrechts und Selbstständigkeitsbewusstseins führte. Die Herren Abgeordneten zum Nationalrat und zum Ständerat, also die beiden Kammern im Schweizerlande, lassen sich dadurch nur allzuleicht zu ewigen Subventionsrednern und -Antragstellern herabwürdigen, um sich in der Popularität ihrer Kantone, d. h. jener Stände (Bauernschaft, Arbeiter, Gewerbetreibende, Lehrerschaft, Militär etc. zu erhalten, in deren Interesse sie die Subvention im Parlament erreichen wollen. Wo und wie soll da noch „Mannesstolz vor Königstronen“, föderalistischer Freiheitssinn vor den Herren der Residenz aufrecht erhalten werden, wenn man zum Voraus als Bittender daherkommt? „Wer zahlt, befiehlt“, das konnten wir Katholiken auch nach 1874 und nach 1918 dann und wann herausfühlen!

Die Monatsschrift des Schweizer. Studentenvereins betont zum Schluss ihrer Forderungen, es möge an Stelle des centralistischen Staatskapitalismus und Staatssozialismus die berufsständische Ordnung die notwendige Decentralisation ins Wirtschaftsleben bringen. Die berufsständische Ordnung wird in der paritätischen

schen Schweiz im Gegensatz zum ganz katholischen Oesterreich auf föderativer Grundlage in den einzelnen Kantonen leichter verwirklicht werden; die staatliche Ueberwachung der Korporationen und Berufsverbände würde damit nicht dem Bunde, sondern den Kantonen zustehen. Einzelne Kantone oder wenigstens gewichtige Stimmen in einzelnen kantonalen Parlamenten haben sich denn auch bereits zu Gunsten der Einführung der berufsständischen Ordnung erhoben, so vor allem im führenden katholischen Kanton Freiburg, wo schon die genannte Regierung dafür ist, dann im Kanton Luzern, der ja durchs ganze Mittelalter katholischer Vorort und Sitz der päpstlichen Nuntiatur war, (wo besonders Nat.-Rat Dr. Egli und Nat.-Rat Dr. Wick tätig sind), ferner im Kanton St. Gallen, wo die katholischen Arbeiterführer Nationalrat Dr. Duft und Nationalrat Scherrer das Verständnis für die päpstliche Enzyklika wecken und vor allen andern der wahrhaft soziale Bischof Dr. Aloys Scheiwiller, endlich im grossen Kanton Graubünden, wo insbesondere der höchste Politiker der Katholiken, Ständerat Dr. Georg Willi, ein Neffe des unvergesslichen Bischofs Dr. Georgius Schmid von Grüneck sel., unablässig bemüht ist, den Vorteil und Segen der berufsständischen Ordnung bei Katholiken und Protestanten darzulegen und ein gediegenes Buch darüber veröffentlicht hat. Im Bund selber, d. h. unter den 7 Bundesräten (Ministern), würden wohl kaum andere als die beiden katholischen Minister: Dr. Motta und Dr. Etter dafür zu haben sein, die Schweizerverfassung ähnlich wie Dr. Dollfuss die österreichische im Sinn und Geist der päpstl. Enzyklika „Quadragesimo anno,“ umzugestalten. Die Nicht-Katholiken zittern eben darob, es könnten bei einer Totalrevision der Bundesverfassung jene Errungenschaften der Kulturkampfbahre 1848 und 1874, wie das Jesuitenverbot, das Verbot kathol. Geistliche als Abgeordnete zu wählen, das Verbot neuer Klostergründungen fallen, und das wär' doch gar erschrecklich! Die Bolschewiken aber merken bei aller Stupidität, dass mit der berufsständischen Ordnung eben Friede und Ordnung einkehrte, die Arbeitslosigkeit und das Elend schwände, ihre Existenz also überflüssig würde. Daher besonders von dieser Seite nichts als Spott und Witzelei über die Befürworter des Ständestaates.

Es wäre sehr zu wünschen, dass die Kantone bei ihrem schweren Kampf gegen bolschewistische Umtriebe nicht weiterhin durch centralistische Schranken, die zweifelhaften Freiheiten der französ. Jakobinerrevolution, wie Vereins-, Presse-, Glaubens- und Gewissensfreiheit beeengt würden, wenigstens gegen die rote Pressefreiheit, rote Pressefrechheit sollte eine Kantonregierung, wenn nötig, nach Mussolini-Art vorgehen können!

Angesichts der auch für die Schweiz immer drohender werdenden Gefahr eines bolschewis-

tischen Sturmes sind wir der Meinung, dass, wenn es losgeht, gerade der in der Schweiz noch starke Föderalismus es sein wird, der uns die Bolschewiken rascher niederringen lässt als in Spanien oder Russland oder Mexiko. Denn wenn auch protestantische Industriekantone wie Zürich, Basel, Genf bereits rot wären — deren Stadtpräsidenten sind ja bereits Sozialisten! — so wäre damit der katholische Hochgebirgskanton Wallis, die Heimat Wilhelm Tells (Kanton Uri), Arnold von Melchtals (Obwalden), Stauffachers und Ital von Redings (Schwyz), Graubünden, das Land Benedikt Fontanas, Jürg Jenatsch's und Caspar Decurtins noch lange nicht bolschewistisch. Die freiheitsliebenden Gebirgsstämme würden sich wohl mit stärkerer Zähigkeit als die seit Jahrzehnten centralistisch regierten Völkerteile in Spanien, Mexiko und Russland gegen die heranstürmenden bolschewistischen Banditen wehren. Wie auch das Beispiel Oesterreichs es deutlich gezeigt hat: Es waren dort die Heimwehren der Gebirgsländer Tirol, Steiermark, Salzburg und Kärnten, die gegen das rote Wien losfuhren und die Sowjetrepublik Oesterreich im Keim erschlugen. Das alte liberale Wien wäre den Moskauern nicht gewachsen gewesen, und nur gestützt auf jene Heimwehrrhebung in den föderalistisch noch starkgebliebenen sogenannten „Bundesländern“ vermochte ein Dr. Seipel, und später ein Dollfuss, Major Fry und General Schönburg-Hartenstein die Gefahr zu überwinden. Und wagt die russische Drohung sich noch einmal hervor, so kommen wieder die Helden von Steiermark, Salzburg, Kärnten, Voralberg und vor allem vom hl. Land Tirol, die den von Moskau beeinflussten Elementen wirkungsvoll Widerstand leisten werden.

DR. JOHANN FURGER,  
Wien.

Der Klassenkämpfer kann nicht Prediger der Völkerversöhnung sein, weil Klassenkampf und Völkerkampf der gleichen Wurzel menschlicher Leidenschaft entspringen. Die ganze Krisis unserer Zeit erfliesst nicht aus den äusseren politischen und wirtschaftlichen Zuständen, sondern aus unserer Widerstandslosigkeit gegen die entfesselten Dämonen menschlicher Natur. Der Weltkrieg war auch nur ein Gericht über die Organisation menschlicher Selbstsucht; er enthüllte den wahren geistigen Zustand der europäischen Menschheit. Auch der Friede von Versailles war aus Hass und Selbstsucht geboren. Deutschland sollte justizförmig zu Tode exekutiert werden. Das darf man nie vergessen, wenn man die heutigen Zustände in Deutschland richtig beurteilen will. Frankreich und England ernten heute nur, was sie 1918/19 selber gesät haben.

Nationalrat Dr. K. Wick, Luzern,  
in „Schweiz. Volksvereins-Annalen.“<sup>1)</sup>

<sup>1)</sup> Loc. cit., Au (St. Gallen), Juni 1936, S. 180.

## Aus Central-Verein und Central-Stelle.

Die Gerechtigkeit weist dem Menschen in seiner Beziehung zu einem anderen den Weg. Das ist zweifach möglich: Einmal wenn der Mensch in seinem Verhältnis zu einem andern betrachtet wird, das anderemal mit Rücksicht auf die Allgemeinheit, dem Umstand entsprechend, dass wer einer Gemeinschaft dient, allen Menschen dient, die diese Gemeinschaft umschliesst. Beide Male hat die Gerechtigkeit eine eigene Wesenheit.

St. Thomas von Aquin.

### Bewahrer der Muttersprache.

In einem früheren Jahrgang unserer Zeitschrift wiesen wir bereits darauf hin, der grosse, von Thomas Carlyle in seinem "Past and Present" verherrlichte Abt Samson von Tottington habe einem Bauern ein Gut verliehen, weil er ein tüchtiger Ackersmann war und treu an der angelsächsischen Sprache seiner Väter festhielt.

Abt Samson erblickte also auch in der Bewahrung der Muttersprache die Gewähr eines tüchtigen, vertrauenswürdigen Charakters. Man darf wohl behaupten, der moderne Mensch sei dagegen vom Geiste des Liberalismus in einem Masse angesteckt, dass er die Hingabe der Muttersprache gar nicht mehr als ein Unrecht empfindet. Man ist Bürger, schwärmt für das Vaterland, um den Patriotismus ist es jedoch ganz eigenartig bestellt. Niemand hat ja, so viel wir wissen, es dem in Deutschland geborenen Otto Kahn zum Vorwurf gemacht, dass er, eigenem Geständnis gemäss, zwei Mal in weniger als zehn Jahren seine Staatszugehörigkeit verändert habe. Er ging von Deutschland nach England und dort, nach dem Grundsatz *ubi bene ibi patria*, erwarb er nach kurzer Zeit das britische Bürgerrecht. Nach nur wenigen Jahren kam er nach New York und hier wurde er, sobald als möglich, amerikanischer Bürger!

Es gehört allerdings ein ganz eigener Geschmack dazu, seine Staatsangehörigkeit derart abzustreifen. Wir ziehen Abt Samsons Einstellung vor, und dieselbe Gesinnung bekundete Jordan von Sachsen, „der unermüdliche Wanderer und selige Dominikanergeneral“ (um 1190-1237), dessen Fest die Kirche am 15. Februar begeht. Wie D. Dr. Anton Stonner in seinem Lebensabriss Jordans betont, tritt dessen Wertschätzung der Muttersprache besonders deutlich hervor im 23. Brief an Schwester Diana zu Bologna, geschrieben im Januar 1227:

„Siehe, das Mädchen, von dem ich Deiner Liebe gesprochen habe, schicke ich Dir, behandle es so, wie ich von Dir erwarte. Ich fürchte jedoch, Dir lästig zu werden, aber man wollte sie nicht in Pflege behalten; ich aber hatte Mitleid mit ihr um der Liebe dessen willen, der für unser Heil gelitten hat. Ich wünschte auch, dass irgend ein deutscher Bruder [d. h. Dominikaner] zweimal oder wenigstens einmal in der Woche mit ihr spräche, damit sie das Deutsche nicht vergisst; sie versteht nämlich Deutsch wie Lombardisch. Und sage das dem Prior des Konvents, dass er einen deutschen Bru-

der kommen lässt, und Du befehl ihr, mit ihm zu reden; denn zur Zeit spricht sie ungern Deutsch, weil sie seit Ostern bis jetzt bei dem Herrn Gerhard war, wo sie nur Lombardisch hörte; er sagt, sie sei ein gutes Mädchen, und ungern hat er sie entlassen. Lebe wohl in Christus.“

„Er will also,“ bemerkt Dr. Stonner, „dass die deutsche Novizin, die er in der Lombardei getroffen hat, ihre Muttersprache nicht vergisst. Obwohl sie selber, weil vielleicht seit mehreren Jahren in der Fremde, nicht so viel Wert darauf legen würde, er legt Gewicht darauf. Sie soll mit der Heimatwelt auch im italienischen Kloster verwurzelt bleiben. Daher verschafft er ihr eigens einen deutschen Bruder als Sprachlehrer.“

Das könnte, bemerkt der Verfasser dieser Ausführungen des weiteren, „als kleiner Zug bewertet werden. Aber es ist nicht nur ein Beweis, mit welcher väterlicher Liebe der grosse Ordensgeneral sich um das Kleinste seiner Untergebenen bekümmerte, sondern ebenso auch ein deutlicher Beleg für seine innerlich der deutschen Heimat zutiefst anhängende Einstellung.“<sup>1)</sup>

Beide grosse Männer, der englische Abt und der deutsche Dominikanergeneral, waren konservativ im besten Sinne des Wortes; dies liegt im Wesen des Katholizismus. Echter Katholizismus war zu jeder Zeit ein treuer Bewahrer des Volkstums. Es war der vom Liberalismus angesteckte „Amerikanismus“, der sich über die Sprachenfrage erregte und das Märchen vom Cahenslyismus erfand.

F. P. K.

### Von unsern Russländern im Urwald.

In seinem am 9. November zu Aguinhas an die C. St. gerichteten Briefe erklärt Hr. Keller, Führer unserer Russländer in Brasilien:

„Mit verbindlichstem Danke bestätige ich Ihnen den Empfang von Postpaketen mit 30 Gebetbüchern und 8 Broschüren. Wir wollen dies alles als Weihnachtsbescherung am Christabend austeilen. Solche Geschenke werden von unsern Russlanddeutschen sehr hoch geschätzt, weil sie doch noch fromme und gute Katholiken sind.“

Wenige Tage darauf, am 12. November, meldete uns Hr. Keller den Empfang einer Geldsendung von \$150.00. Er habe darauf sofort mit dem bisherigen Lehrer ein neues Abkommen für's Schuljahr 1937 geschlossen, und zwar nach den alten Bedingungen. Im Anschluss an diese Mitteilung heisst es dann:

„Am 22. d. M. (November) feiert Aguinhas das siebte Jahregedächtnis der Flucht aus Russland. Der Reingewinn dieses Festes ist für den Bau der Schulkapelle betimmt. — Am 22. Oktober haben wir einen Gesangsverein gegründet, dem sich sofort 24 Mitglieder angeschlossen haben. Hauptziel bei dieser Gründung ist Hebung der moralischen und geistigen Entwicklung, insbesondere der Jugend. Durch die Flucht und die schweren Jahre des Flüchtlingslebens hat deren Erziehung etwas gelitten. Heute, wo der Glaube so verfolgt und unterdrückt wird, ist es besonders wichtig

<sup>1)</sup> Stonner, Anton. Heilige der deutschen Frühzeit. II., p. 219-220. Herder, Freiburg 1935.

und unsere Pflicht, auf der Wacht zu stehen und die Ausbildung der Leute zu fördern."

Zum Schluss berichtet Hr. Keller, es sei gelungen, mit Hilfe des Serums, angeschafft mit den vom C. V. zu Verfügung gestellten Mitteln, einem an Blutvergiftung leidenden Manne das Leben zu retten. „Von einer Reise nach Sao Carlos zurückgekehrt," heisst es in dem Brief, „fand ich den Kranken vor, der kein Glied mehr bewegen konnte. Mit zwei Unterspritzungen war geholfen; es war auch der letzte Vorrat."

### Aus unserer Missionspost.

Die schwierige Lage der deutschen Missionare in den Heidenländern vermag man ihrer ganzen Tragweite nach zu ermessen aus Mitteilungen folgender Art. Ende November schrieb uns der Apost. Präfekt von Tingchow, Fr. Egbert M. Pelzer, O.P.:

„Herzlichen Dank für die Gabe von zwanzig Dollars, die Sie mir zuzuleiten die Güte hatten. Nachdem ich in letzter Zeit alles einschränken musste, nur abschlagen oder auf später vertrösten konnte, durfte ich bei Einrichtung einer neuen Aussengemeinde mal wieder fröhlich ja sagen. Ja, die Bedürfnisse wuchsen immer mehr und die Mittel versagten ganz."

Kaum war das Schreiben, dem vorstehende Mitteilungen entnommen sind, abgesandt, als eine weitere Gabe der C. St. in Wuping antraf, deren Empfang der Apost. Präfekt wie folgt quittiert:

„Das ist Hilfe in der Not. Meine Kasse fast erschöpft, alle Bitten dringend, kann nicht helfen. Da kommt ein Check von Ihnen, und kaum habe ich der Post meinen Dank an Sie anvertraut, da schicken Sie mir schon wieder eine neue Gabe."

Am Schluss des ersten der beiden Briefe heisst es noch:

„Ich bitte Sie recht innig, auch in Zukunft unser nicht vergessen zu wollen. Wir leiden an der schrecklichsten Mittellosigkeit und könnten doch gerade jetzt vieles tun, was vorher nie möglich gewesen."

Ungemein bezeichnend ist auch das Schreiben des Paters Agnellus Kowarz, O.F.M., eines verdienten Missionars. Zu Anfang heisst es:

„Ich muss Ihnen danken für die Zusendung eines Almosens von hundert Dollars von Rev. N. N. Sie glauben wohl gar nicht, wie ich darauf gewartet habe und wie Sie mir dadurch geholfen. Nagano ist ein buddhistisches Centrum, ein grosser Wallfahrtsort, und die Stadt lebt sozusagen vom Tempel. Der Tempel ist allmächtig. Die Stadt als solche sorgt, dass der Tempel nicht zurückgeht. Nun hat der Tempel die Leute in unserer Umgegend aufgehetzt: Wir seien Spione; sie sollten gegen uns arbeiten und protestieren, damit wir freiwillig weggingen. Einige Kinder der Sonntagsschule sind auch daraufhin weggeblieben. Aber wir denken gar nicht daran, dem Tempel die Freude zu machen wegzugehen. Im Gegenteil, wir sind bereit, den Kampf aufzunehmen. Wir werden feierlich Weihnachten halten, dabei auch die Armen aus unserem Stadtviertel versammeln und beschenken. Das ist die beste Antwort auf das Treiben des Tempels. Könnten wir nur öfters etwas für die Armen tun, so brauchten wir das Hetzen des Tempels nicht zu fürchten. Jedenfalls werden wir diesmal eine grosse Weihnachtsfeier machen. Dazu hilft uns Ihre Gabe. Gott vergelte Ihnen. Wir gedenken der Wohltäter jeden Dienstag."

Jedoch, die Lage der Missionare, die erst

jüngst in Nagano ihre Tätigkeit begannen, ist unsicher genug. Der erfahrene Missionar schreibt:

„Wenn die Leute bearbeitet und aufgehetzt werden, so müssen wir fürchten, dass man uns die Wohnung kündigen wird. Deshalb wollen wir im neuen Jahre uns einen Platz für einen Bau sichern und deshalb sind wir so kramphaft auf der Suche nach Wohltätern. Denn, wenn wir von hier würden abziehen müssen, dann.... Doch nein, wir gehen nicht fort; selbst wenn wir hungern sollten, wir bleiben."

\* \* \*

Besonders die Nachkommen jener Pioniere, die einst in den Wäldern Wisconsin, Michigan und Minnesotas sich niederliessen, und dort die Härten des amerikanischen Winters kennen lernten, sollten sich der furchtbar armen Gemeinde im Urwald Saskatchewan annehmen, deren Pfarrer der hochw. P. Joh. Schultz, O.M.I., ist, bekannt als Verfasser einer Schrift über die Muttersprache.

In der kleinen von Pionieren gebauten Kapelle stehen zwei aus eisernen Petroleum-Fässern gemachte Oefen! Diese vermögen aber nicht gegen die Bärenkälte aufzukommen, weil die Kapelle im Grunde genommen nur eine Bretterbude ist und kein ordentlicher "Frame-Bau." Den gegenwärtigen Zustand des Gebäudes beschreibt der Missionar so:

„Die Kirche haben wir nun allerdings etwas verbessert im Inneren; es geht daher besser. Aber letztthin war es 45 Grad unter Null und da habe ich wahrlich nicht am Altare geschwitzt. Aussen müssen wir noch eine Lage Papier und die Holz-Siding anbringen und im Inneren müssen die Wände noch 'geplästert' werden. Dann wird es gehen!"

Doch woher soll der Missionar das Geld nehmen, wenn ihm keine Wohltäter zur Hilfe kommen? Es sind Männer, Frauen und Kinder deutschen Stammes, die, durch ihre Armut gezwungen, tief in die Wildnis eingedrungen sind, um sich hier ein neues Heim zu gründen.

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Der Apost. Vikar des Grand Namaqualand, S. W. Africa, schreibt uns:

„Wir Missionare hier im fernen Südwest-Afrika freuen uns seit Jahren auf das Erscheinen des 'Central-Blatt und Social Justice.' Wirklich gediegene, gehaltvolle Artikel. Das Blatt erscheint uns von Jahr zu Jahr gewichtiger und notwendiger für unsere Zeit."

### Grundsätzliche Erwägungen.

Kardinal Innitzer richtet im Wiener Diözesanblatt folgendes Mahnwort an die Katholiken:

„Wir stehen in einer furchtbar ernsten Zeit. Noch brennen zwar bei uns keine Scheiterhaufen und keine Kirchen. Aber wissen wir, was morgen oder übermorgen sein kann? Wir wollen keineswegs darob verzagen. Im Gegenteil: der drohenden Gefahr wollen wir erhöhte Aktivität entgegenstellen. Die wirksamste Abwehr ist die Lehre Christi und ein mit ihm verbundenes Leben. Wir wollen endlich ganze Christen sein! Wollen wir in diesem

kommenden schweren Kampfe bestehen, dann müssen wir, wie einstens Gedeons Mannen, uns ganz und restlos unserer Aufgabe widmen. Der ganze Mensch, das ganze Volk wird aufgerufen; auch das Reich Gottes verlangt den ganzen Menschen, alle Kräfte!"

\* \* \*

Der Begründer der Volkskunde, Wilhelm Heinrich Riehl, dessen "Naturgeschichte des deutschen Volkes" ihresgleichen in keiner anderen Sprache hat, beabsichtigte „die Ehrfurcht vor dem Gewachsenen und Gewordenen, vor allem, was sich nicht machen lässt, sondern durch die Ueberlieferungen von Geschlecht zu Geschlecht weitergegeben wird," zu wecken. Und zwar zu einer Zeit, als der doktrinaire Liberalismus in Deutschland eben stark zu blühen anfang und sich als Totengräber aller Ueberlieferungen betätigte.

Nun fehlt einem Grossteil des amerikanischen Volkes nichts mehr, als eben „die Ehrfurcht vor dem Gewachsenen und Gewordenen." Selbst allzu viele Katholiken lassen sie vermissen. Darauf lässt sich auch der so rasche Sittenverfall zum Teil zurückführen. Man fegt einfach alle Ueberlieferungen, unterschiedlos, wie störende Spinnweben fort.

Dieser Neigung haben Angriffe auf Verfassung und obersten Gerichtshof des Landes neue Nahrung zugeführt. Unzweifelhaft wird die Generation von heute in der Geschichte unseres Landes nicht als Förderin des Gewachsenen und Gewordenen genannt werden.

### „Bücherbesprechungen.

Handel-Mazzetti, E. von. Jesse u. Maria. München. Kösel u. Pustet. Leinen, Mk.4.80.

Gelegentlich des 65. Geburtstags der Dichterin Erica von Handel-Mazzetti veröffentlichte der Verlag Kösel und Pustet eine neue, ungekürzte Ausgabe ihres berühmten Romans aus dem Donaulande, "Jesse und Maria," in einem Bande.

Den Roman zu besprechen wäre zwecklos; gleich bei seinem ersten Erscheinen erregte er Erstaunen bei den einen und Bewunderung bei den andern. Der Schweizer Decurtins nahm sogar Anstoss an der Gegenüberstellung des glaubenstreuen aber angriffslustigen Protestanten Jesse und seiner katholischen Inquisitoren und Richter. Er versuchte geradezu die Dichterin zu verketzern. Doch der Roman hat sich durchgesetzt; erhöht ja die gegenwärtige Ausgabe die Zahl der gedruckten Exemplare von 138,000 auf 147,000!

K.

Bremond, Henri, Was würde Christus tun? Uebertragung aus dem Französischen von Rudolf von der Wehd und Helmut Bockmann. Herder & Co. Freiburg i. Br. und St. Louis, Mo., 1936. 304 S. geb. M.3,80.

Es ist eine Unart von Uebersetzern und Ver-

legern, übersetzten Werken einen anderen Titel als den vom Verfasser gewählt zu geben. Mögen Schreiber von Drehbüchern es tun, wenn sie nach einem Roman einen Filmtext zusammenschustern. Ich gestehe ganz offen: wäre es nicht Henri Bremond gewesen, ich hätte nicht nach dem vorliegenden Buch mit seinem kitschigen, an Zahnpastareklame erinnernden Titel gegriffen. Was man dahinter vermutet, sind fromme Kapitel oder Traktätchen. Der berühmte französische Verfasser nennt sein Werk "Ames Religieuses" und gibt in diesen zwei Worten den ganzen Inhalt; ein deutscher Titel wie "Religiöse Menschen" oder der als Untertitel gewählte "Religiöse Charaktere" wäre ihm sinngemäss gewesen.

Es sind sechs religionspsychologische Aufsätze. Zwei davon behandeln heiligmässige Anglikaner: John Keble, einen Freund Kardinal Newman's, und den englischen Erzieher Edward Thring. Gerade diese beiden sind von besonderem Reiz, weil sie zeigen, mit welcher wahrhaft katholischen Liebe Bremond in dies uns fremde Seelenleben eingedrungen ist. Es sind die wertvollsten des Buches, und allein ihrer wegen sollte man es lesen. Sie würden manche von dem Gedanken heilen, als wäre ausserhalb der Kirche kein wahres Heiligkeitsstreben vorhanden. Die Aufsätze Jean Maillefer und Abbé von Broglie bringen uns die französische Frömmigkeit näher. Die beiden letzten, "Die Spieler von Oberammergau" und die eingehende Besprechung des Romans von Sheldon "Was würde Christus tun?" sind mehr geistvolle religiöse Journalistik.

G. T.

Jürgensmeier, Dr. Friedrich, Der mystische Leib Christi als Grundprinzip der Aszetik. Aufbau des religiösen Lebens und Strebens aus dem Corpus Christi mysticum. Verlag Ferdinand Schöningh, Paderborn, fünfte Auflage 1935, 346 S. kart. M.5,80, geb. M.6,80.

Der Verlag gibt diesem Buch die Empfehlung eines „ganz zeitgemässen Werkes und eines der bedeutendsten auf dem Gebiet der Aszetik" mit. Es ist es in der Tat. Es gehört in die Reihe der bahnbrechenden und erlösenden Bücher von Karl Adam's "Christus unser Bruder" und Michael Müller's "Frohe Gottesliebe." Die einzelnen Abschnitte und Kapitel sind in ihrer Klarheit nicht trockene theologische Darlegungen, sondern lesen sich eher wie immer neue Hymnen auf den Paulusgedanken: „Ihr aber seid Christi Leib und an eurem Teil Glieder" (1. Kor. 12.27). In unserer Zeit mannigfacher Veräusserlichungen im kirchlichen und religiösen Leben und andererseits eines Suchens nach Verinnerlichung, wie es uns in den verschiedenen "Bewegungen" entgegentritt, ist dies Buch wie ein Führer zum einzigen und alleinigen Mittler Christus, dem Haupt des mystischen Leibes seiner Kirche. „Wieviel fruchtbarer für das aszetische Leben wäre ein bewusstes Er-